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See Introduction

INFERNAL CONFERENCE;

OR,

DIALOGUES

OF

DEVILS,

ON THE

MANY VICES WHICH ABOUND

IN THE

CIVIL AND RELIGIOUS WORLD.

By *JOHN MACGOWAN.*

THE FOURTH EDITION.

IN TWO VOLUMES,

VOLUME I.

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INTRODUCTION.

NOTHING can be more various and opposite than the opinions of mankind, respecting the influence and agency of infernal spirits. Some continually throw the blame of their vices upon the poor Devil;—take their word for it, and they are on all occasions the innocent dupes to his subtilty and malice: they represent him as the prime agent in all their complicated scenes of wickedness; and would fain persuade us, that so far from being the objects of our just aversion, they deserve our commiseration and pity. From such representations one would be tempted to think, that if malicious and busy devils did but stay in their own country, mankind would be as harmless as lambs, and every species of wickedness be soon banished from our then agreeable world.

Others there be who fall into the opposite extreme, and with all their power endeavour to clear the Devil of the slanders thrown upon him; whether he hath retained them as his advocates I pretend not to say: but they tell you that he has no hand in all the wickedness committed under the sun; that it is impossi-

ble he should have any influence on the minds and manners of men. Nay, some go farther still, even doubt of his very existence, and are confident that all their wickedness ariseth from another quarter.

My mind, I must confess, was long agitated between these widely different opinions : now I verged towards the one, now towards the other extreme ; and for a long time continued in such painful suspense, that I would have given a world to have been satisfied in a matter of such vast importance in human life. But at length I obtained a full and most convincing discovery of this very intricate affair ; and let who will deny it, I am perfectly satisfied that, however justly the guilt of men may be charged on their own corruptions, infernal spirits do exist, and are fully employed in forwarding their wicked designs and purposes. Yea, I have learned so much of the art and address of diabolical spirits in this matter, that as I shall, I trust, avail *myself* much of the very singular discovery, so, from a principle of benevolence to mankind, I think myself fully justified without further apology, in communicating it to the public.

Know then, that not far from my humble cot, there is a widely extended, most tremendous and gloomy VALE, first formed, as is supposed, by some dreadful earthquake, or some other remarkable convulsion in nature. The confines of this valley, on the outside,

are every where nearly level with the surface of the ground, but the precipice within is to the last degree horrible, insomuch that few have had fortitude enough to approach it. The ancient bards very justly called it HORRIDA VALLIS, and we from them, the Vale of horrors. This horrid vale has long been supposed, by the credulous vulgar, to be the haunt of infernal spirits; and some people imagine that it is the only place on earth where they freely converse about the dark designs of their male-administration.

My curiosity continually prompting me, at last conquered my native timidity, and I resolved, if possible, to find an entrance into this unfrequented, unknown, and dreadful place.

But many months, I may say some years were spent in this fruitless search, and I despaired of success. At length, however, having entered a very large and unfrequented wood, one side of which led to the very edge of the precipice, as I walked a few furlongs down a gradual descent, gloomy beyond whatever I had seen before, I came to a huge rock, all overgrown with ivy and moss. It had the appearance of an ancient ruin, somewhat in the form of a pyramid; the bottom occupied a considerable space, and the spiral top was hardly concealed by the highest branches of the tall and aged oaks which surrounded it. Near the ground, by chance, I discovered an opening almost choaked up with baleful hem-

loc and night-shade. At first I thought that this could be no other than the cave of some ancient Druid ; but approaching it, and having with much toil cleared away the noxious weeds, I found, what I had long sought for, an entrance into the dreadful cavity.

Here my resolution almost failed me, and I was at the point of relinquishing the long projected enterprize. At length I recollected myself a little, and resolved to descend into the place, though, as I thought, not much less horrible than hell. The passage, a little within the entrance, led downwards almost in a perpendicular direction ; but its straitness, and the natural unevenness of the rocks that formed it, rendered my descent more practicable and safe than I at first expected. Down, however, I went, fathoms I know not how many, ere I found myself at the bottom, and from an easy opening entered the *gloomy vale*.

Looking up, I saw rocks upon rocks projecting over my timorous head ; and I perceived myself to be within the most hideous inclosure that sure ever mortal eyes beheld. The vale being solitary and gloomy as death itself, I said in my heart, surely if damned spirits are permitted to visit the earth, this must be their rendezvous, and two to one I shall see some of them. I therefore observed carefully my retreat ; and by several marks on the rocks which formed it, I hoped that, on any emergency, I might be directed to the entrance of

the cave, by which alone I could return to the society of mortals.

I soon found that my precautions were far from being unnecessary ; for I saw, by the feeble light which glimmered in the place, a form most frightful making directly towards me. My heart bounced in my breast with terror, and swift as a hare prest by sanguine hounds, I ran to my little sanctuary. No sooner had I entered it, but the fiend stalked up to the very door of it. The hair of my head stood upright, the blood ran down my back as cold as Greenland ice, and I looked on myself as a dead man ; having often heard of miserable wretches being torn in pieces by the talons of merciless infernals. But as the hideous form attempted not to penetrate into the cave, nor seemed at all conscious of my being there, I recovered myself a little, and reviewed it with less apprehension of danger. At length, he espied another of his clan, to whom he called, and with whom he held the following dialogue, which made such an impression on my mind, that I afterwards recollected the most part of it ; and here present it to the worthy reader. The name of this devil, as I afterwards understood, was AVARO, and that of the other FASTOSUS.

DIALOGUES

OF

DEVILS.



DIALOGUE I.

Between Fastosus and Avaro.

AVARO.

SO HO! Fastosus, whither so fast at this time of the morning? Be not in such a hurry, but let a kindred Devil exchange a few words with you. Pray, how do you do, uncle?

FASTOSUS. Hah! my nephew Avaro—I little thought of finding you in the Vale at present. But I am glad to see you. Pray, how do you do?

AVAR. I thank you, Sir, I am pretty well, only tired with much exercise. But pray, where were you going in such a hurry? When I called to you, you seemed to outfly the wind!

FAST. Indeed, Avaro, I should not be willing to discover my concerns to every enquirer; but I condescend to make free with you, on account of our near kindred; and knowing you to be a true son of Belzebub, I can trust you with any secret. As for my present hurry, the occasion of it is this: The right honourable *Madame de la Coquette* having an inclination to a suit, of some fashion never before invented, was thrown into a violent fever, through the dulness of the mantua-makers, who could devise no *cut* suitable to her ladyship's desire. Finding her life to be in danger unless she was gratified, I was last night dispatched to Hell to procure a new pattern from the best artists there; and having got it, I was going post to France, to assist my lady's mantua-maker in cutting and finishing it: which done, I suppose I shall have a trip to London, to accommodate the countess of *Prudeland* with a suit against the next court-day.

AVAR. What! the courtly Fastosus become mantua-maker! I should never have thought of such an employment, for my part. You have *now* descended low indeed, uncle!

FAST. Indeed Avaro, your ignorance almost provokes me to be angry with you. But you need not be so much surprised at my concerns with the mantua-makers; for I assure you, that I am so much admired for my skill in dress, by both sexes of the human race, that

there is scarcely a suit of clothes made either for man or woman, without my direction. Nor shall you find a peruke-maker hardy enough to venture a wig on the block, ere he has had my opinion of it. In short, cousin, there is very little done, and, in dress, there is nothing done, in high life or low, but I have a hand in it.

AVAR. If I have offended, my honoured uncle, I humbly beg your pardon; I assure you, I said nothing out of disrespect to you: we all know that your spirit is princely, your monarchy great, and your dominion very extensive. But indeed I never thought of your being conversant with taylor, barbers, and mantua-makers.

FAST. Nay, nephew, I am not angry. Nevertheless, you ought to revere me as your elder and better, and not take upon you to call in question the truth of what I say. As for the barbers, they are a set of transformists established wholly by my dexterity; and but for my sovereignty over man, these transformations had never been introduced. Now the transforming trade goes on so successfully, that there is reason to hope very many will be at last transformed into the likeness and nature of our sable fraternity.

AVAR. Pray, uncle, be not angry with me, if I don't speak altogether as you would have me, for you know I never had any inclination to learning or politeness; and I can-

not help expressing my wonder at some things you say. Besides, I am amazed to see you look so thin; why you look like a skeleton! What have you been doing, or where have you been? By your looks, you might have travelled bare-footed to the Holy-land, or crept on your hands and feet to Medina, and wept forty days by the tomb of our dear friend Mahomet. You have not been on pilgrimage, sure!

FAST. I thought, from what I had said, you might have known that I have not been on pilgrimage very lately: tho' I assure you, I have often travelled to Jerusalem and to Mecca as a guide to those holy pilgrims. There is not one of all the bare-legged travellers who will stir their foot from home, till their good friend Fastosus is equipped in palmerian habiliments, to press forward in the van as their protector. Nor are these pilgrims my only vassals, for the superstitious of all denominations have with one consent devoted themselves to me.

AVAR. Well, but uncle, I am sure they worship me with sincere regard, as well as they do you; and I either attend them in person, or pour my influences upon every one of them, in all their religious journies to Jerusalem, Mecca, or elsewhere.

FAST. It may be so, Avaro; but their prostitution to covetousness hinders not their devotion to pride: for I have conducted many

of this fraternity to the supposed sepulchre of Jesus of Nazareth, who in their own opinion were made so holy thereby, that when they returned to their native country, they thought the earth itself unworthy to bear the pressure of a foot, which had trod the threshold of the adored sepulchre. These religious adventures (especially if they obtain some precious relics, of which there are great store in Palestine) generally lift them so far above their fellow-creatures, that thence-forward they can hold no intercourse with the common people, lest their supposed spotless garments should be polluted with worldly filthiness. Nor is it uncommon for these fantastical devotees to imagine, that by their journies to Judea they have gained considerably above the price of heaven. So that when they come to die, they have holiness sufficient for themselves, and a handsome legacy to bequeath, as an help-out to some poor brother who loves home better than the Holy-land.

AVAR. Ay, Fastosus, but then you may thank my brother Falax and me for your Jerusalem-journies: none of them would have been instituted but through falsehood, deceit, and covetousness. And I really think that we did excellent service to the great Belzebub and the sublime port of Hell, in imposing that cheat upon mankind. Though by the way, one would wonder that the reasonable mind should be so easily deceived, seeing there is

nothing in any of these pilgrimages that has so much as the appearance of religion.

Often have I laughed in my sleeve, to see the foolish pilgrims, with holy awe and profound reverence, approach a log of rotten wood, fully believing it to be part of the cross on which Immanuel was crucified, Oh! how have I seen them congratulate themselves on their supposed happiness, if by any means they had procured a diminutive chip of an old gate-post, from the hand of a venerable priest, with his holy word upon it, that it was part of the cross! And to speak the truth, which you know I am not very fond of, these reverend gentlemen have words and wood equally plenty; for when one log is sold off, they immediately replace it with another; so that this market will not stop for want of merchandise whilst there is a tree left in the forest of Lebanon. I would not on any account, that the world should know that traffic in relics is all a cheat, by the help whereof my dear children the Jerusalem priests get more money for chips of rotten wood, than the greatest merchant in Norway gets for his masts, and yards, &c.

FAST. By what you say, and I own it to be right, cousin, you and I must share the persons and divide the spoil betwixt us on the day of reckoning. You and cousin Falax have laid the snare very craftily, and I, by my haughty influences, drive the fools to it.

Good Avaro, your game would not go well without my assistance; and while you and I continue to play into each others hand, we can readily bring the two fools to meet, each deceiving and being deceived. I mean, we can bring the covetous fool and the credulous fool together. The credulous deceives the covetous fool with his money, and the covetous deceives the credulous fool with his rotten wood. Dear Avaro, our work goes forward apace, and we shall have them both at last.

AVAR. No doubt of it, Fastosus; for both the covetous and over credulous are ours by common consent. Our game could not well go better than it doth at present, for all ranks and degrees of people are subjected to our potent sway. No doubt but you have heard of that noble piece of architecture called the Triple-Crown, which I and my brother Falax made for our very worthy friend and stedfast ally the POPE of Rome.

FAST. Heard of it! surely I have; was not I the principal person concerned in the work? But, Avaro, you have an ugly way of denying people the due honours of their labour. But for me, his Holiness would never have thought of such an invention. And as I had the principal hand in it, I aver, that the best mathematician in hell could not have invented a more excellent piece. I have thought, ever since, that the artful Falax acted his part with as much dexterity in the forma-

tion of that capital ornament, as when he and we assisted our venerable friend, Mahomet in composing the Alcoran. But the chief beauty of it was, to see our hoary friend the pope, with greater confidence than if he had been one of ourselves, exalt his papal chair above all that is called God. So that now, in the sense of the Romish impostor, saving and damning depend no longer on the justice and mercy of the Eternal, but upon the will and pleasure of him who fills the infallible chair.

Were we any thing but Devils, whose hatred to Truth is implacable, it would have grieved us to see how she sighed and sobbed, as if her heart would break, when the Impostor assumed the character of infallibility. She knocked with violence at the gates of the bishop's palace; but there was no admission for her there.—She begged and prayed that the inferior ranks of the reverend clergy would receive her; but not one of them would suffer her to come under their roof; so that the poor heaven-born lady swooned in the streets, and there was none to assist her. Her eyes became as fountains of briny tears, trickling down her radiant cheeks; her locks were dishevelled, and her apparel hung dangling around her. In this mournful plight she went through all the streets of the mystic Babylon, uttering her lamentation in every public place, and in every concourse of the people. But as in former times she had piped to them, and none of the

worshippers of the Beast would dance; so now she mourned to them, but none of them would lament. She stretched forth her hands all the day long, but none of them would attend to her; the venerable pope, father of the world, having published a decree, that none of them should suffer her under their roof, nor administer the least comfort to her in her calamity, under pain of the Rack, the Gibbet, the Wheel, or Fire and Faggot. Yea more,—when his Holiness saw the importunity of Divine truth, and perceived that she would be a perpetual thorn in his side, if not timely and wisely prevented by forcing her out of the world, clad himself in Vulcanian armour, sought for her in every corner of Babylon; when he met with her, launched his fatal spear with papal force against her, that wounding her so deeply, she fainted and fell to the ground, and no doubt had died if she had not been immortal. When the most holy bishop had thus deprest her, he cried out in devilish triumph, “*I am the successor of Peter. The vicar of Christ. The pillar of Truth, the porter of heaven, and the supreme head of the church.*” At which words, Truth entirely disappeared, and to this day has not been suffered to set one foot within the limits of the papacy.

AVAR. It was a noble enterprise; nothing could exceed it. I am persuaded, that the man who was in-dwelt by our brother

Legion, and resided among the tombs, was never capable of coming so near to us Devils in cruelty, deceit, and falsehood, as that same venerable man, his infallible holiness hath upon every occasion.

FAST. Indeed, Avaro, Legion, though a many-vised devil, is but a fool when compared to his Holiness; but it is highly necessary that he should be well qualified in devilism, seeing he is appointed Belzebub's great vicegerent in the Christian world.

AVAR. Great are the abilities requisite to such a station; and his holiness possesseth them liberally. Did you ever hear, Fastosus, the manner in which our Italian success was received by Belzebub the great, and his infernal nobility?

FAST. I suppose I have; but I have so many things to think of, that at present it has escaped my memory: therefore if you remember it, I shall be obliged to you for the recital.

AVAR. With all my heart; I assure you it is well worth your hearing, for thereby it appeared that his infernal majesty had the deepest sense of our services, and conceived the strongest hope of the increase of his kingdom from the alliance formed betwixt the sublime Port of Hell, and the apostolic chair at Rome.

As soon as swift-winged Fame arrived at the gate, known by the name of Earth-Gate, she knocked violently, as you know is custom-

ary with her upon any emergent occasion; our friend Cerberus, the porter, no sooner saw that it was Fame, but he immediately sent a messenger to court, to inform his majesty and Peers, that the ambassadress Fame was arrived. In shorter time than a lawyer could frame a lie, Hell was all in an uproar, every inhabitant being big with expectation of some important news from our friends on earth. Fifty of the nobility were dispatched from court, to congratulate Fame on her arrival, and to conduct her in state to the court-end of the city. The mighty Belzebub ascended the flaming throne, to receive the ambassadress with imperial grandeur; and as soon as arrived, she was introduced to his sublime presence by Lucifer, prime minister of state, and in full court related all that had passed concerning the change at Rome in the system of religion: which desirable news was received with all the demonstrations of joy damned spirits are capable of. Fame having finished her relation, the mighty prince, who sat on the stupendous throne arrayed in all the majesty becoming his elevated station, lifted his warlike arm, waved the imperial sceptre for audience, and thus addressed his courtiers, his eyes blazing as burning furnaces, while he spake.

“ My lords, my brethren in sovereignty and sharers of my glory; from the just sense I have of your steady attachment to my inter-

est and government, as hath always appeared from your unwearied study as far as possible to destroy the creatures of our arch-enemy, whom, constrained, we call the Almighty; and promoting to the utmost our common interest among mankind. From such considerations, I cannot forbear congratulating your highnesses on the happy turn our affairs on the earth have taken, by the indefatigable pains and vigilant endeavours of our worthy friends and genuine descendants, Fastosus, Avaro, Falax, &c. &c. as appears by the report you have just now heard from the mouth of our swift-winged ambassadress, Fame. By the industry of those worthy spirits, worms of the earth are wrought up to such a degree of pride and self-conceit, as to undertake enterprises that we, who are of angelic race, could not accomplish; yea, even to assume prerogatives which never once came into our minds. My noble lords, there is reason to believe that this revolution will prove a leading step towards a very plentiful harvest. I signify it therefore as my will and pleasure, that your highnesses take special care that the lodgings at the court-end of the city are kept in due repair, as henceforth we may expect at every term, numerous shoals of popish priests of all ranks, to take up their residence with us; and you may be sure they will take it very ill, if they are not accommodated according to their quality.

“ I think, my lords, it is worthy of observation, that all the missionaries we ever dispatched among the heathens, could not prevail with poor pagan priests to aspire to that degree of impiety which the pope hath now assumed. I hope, my lords, that Truth and Holiness are in a fair way of being banished from the face of the earth; for I am persuaded, that this universal father, his cardinals, legates, and bishops, will exert all their influence to promote our interest in the suppression of our enemies.” Having said this a flaming billow rolled over the imperial seat, and so stunned the good old prince that he could speak no more for a season.

FAST. All those things I well remember, now you have mentioned them. But I want to know what you have got in that leather bag. You are not become nailer, sure?

AVAR. This bag, sir, contains a thousand pounds, which a certain attorney, a dear child of mine, wants to have deposited in some place of security, as he has not at present an opportunity of putting it out to generate, an increasing faculty with which all his other cash is endued. This same gentleman is a person of great worth, ready to assist the rich and great, provided always that his good deeds are handsomely rewarded. But so cautious and prudent is he, that he utterly abhors parting with even so small a pittance as a guinea, to relieve a poor distressed tradesman; and in-

deed for this very sufficient reason that he cannot, in such a case, obtain land security for his money; so that if the poor man is ever so honest and industrious, he must even reconcile his thoughts to a dungeon, or seek relief from another quarter; for our worthy lawyer would part with no money to deliver him from it. His present fear is, lest any of his poor neighbours, knowing that he has plenty of money by him, should, by their pressing solicitations, over-persuade him to part with a little to help them in their distresses; for he, like many other honest men, is determined to keep what he has got, if one half of the parish should die for want of bread.

FAST. By your description of the worthy lawyer, I may expect his children as my pupils after his decease. I warrant, me, Avaro, before their father is half consumed by the worms, I shall have them bowing and cringing to me as their god. I have remarked for some thousands of years, that when the parents have worshipped the god Avaro, by giving themselves up to covetousness, for the most part, after the decease, the children have made choice of me and our cousin Prophanity for their patrons. Surely, if covetous parents knew, what courses their children would follow when their heads are laid low in the grave, and their souls still lower in Hell, they would quarrel with the god Avaro, or die with grief on the prospect.

AVAR. Aye, uncle, but there is not one of all my numerous disciples who knows me by my proper name; and, I am by far too subtle for them to find out the cheat. My English vassals, for instance, commonly worship me under the false names of industry or frugality, prudence or laudable care; but there is not one of them who can be prevailed with to believe himself a worshipper of the devil Avaro, which is you know my true and proper name.

FAST. Nothing equals our success; for you damn the parents by covetousness, and we damn the children by pride and prophanity. Good Avaro, we have them hip and thigh; it is but a few of all the mundane race that we lose; and those also we should have, if they were not forcibly taken away from us: but this is one comfort, that if we must have the mortification of seeing any of the human race get safe to heaven, we have also the pleasure of disturbing and distracting their minds on their journey; and many of them we bring to the stake or gibbet, under the direction of our good friend Crudelis, who presides over those hells upon earth known by the name the holy inquisitions.

AVAR. Hells, did you say? Right, hells indeed! One holy inquisitor goes beyond an hundred of our fraternity in the art of cruelty, which you know is the first of the learned sciences at Rome. Such wonderful inventions for torturing, one would have thought could

never have been contrived. What ingenuity does the rack display! How excellently formed for exquisite torture! What an apt resemblance of the infernal furnace is the dry-pan! A contrivance worthy the most skilful among the Belzebubian artists. But their watry torment, the gag and the pitcher, is what raises them most in my esteem. Almost every block-head hath some notion of a hell of fire; but it is peculiar to the skill of an holy inquisitor to contrive a hell of water. In this, Fastosus, we must all knock under to them, for indeed they are our betters. And to enhance their merit, their torments are inflicted upon the unhappy wretches who fall into their hands, under a shew of the greatest sanctity towards God, and pity to the unhappy victim of their cruelty. And so very strictly do they and their assisting familiars observe the rules of inviolable secresy, that the world can never know the hundredth part of their villainy.

FAST. Secresy is indispensably necessary to a people so much devoted to our interest as the worthy inquisitors and the rest of the Romish clergy are. Were it known to the world what methods they take to aggrandize themselves, and support the papal hierarchy, the cheat would be discovered, the fabric would fall to the ground, the craft by which they have their wealth would soon be at an end, and their reverences be brought into contempt.

Certainly the great Belzebub will deal grate-

fully with the holy father at Rome, and his cardinals, inquisitors and bishops, when they arrive in Hell. For my own part, I stedfastly believe that if our good friends the popes and inquisitors are not served below their quality, they will be put in possession of the seats on the right hand of his majesty's throne, as our friend Mahomet and his mufties were in those on the left. And when their extraordinary merit is considered, our infernal nobility will have no need to grumble at their advancement; for nothing less can be deemed adequate to their uncommon merit and usefulness in confirming our dominion over mankind. And so fervently have they our interest at heart, that it would be very extraordinary indeed, if any of them should be lost, and fall short of our dreary abode.

AVAR. The basest ingratitude to use them otherwise, Fastosus. For my own part I shall always give place to a pope or inquisitor, and I think it is the duty of all our sable fraternity so to do: for when their inferior species is considered, it will appear that they not only vie with, but even exceed the most dexterous among us in many things.

FAST. I am thinking, Avaro, of the easy station you have got, in comparison of mine: you are concerned but with a few, I am concerned with every one. You chiefly serve the higher ranks of people, but I am hackneyed night and day by all sorts of men, from his

holiness the pope to the hermit in his cell, from the queen upon the throne to Bridget the farmer's maid. But was it not that I find my account in it, and by that means am adored as a divinity, my princely mind would never submit to such constant drudgery.

AVAR. Good Fastosus, I speak it with reverence, but you are exceedingly mistaken in my business; I assure you, it increaseth every day upon my hands, and requires very constant application, insomuch. that for these twelve years I have not had time to close my eyes for one refreshing nap. Ah uncle! I am concerned with, and for many; and with none more than with the sons of the mystic Whore. This old bawd, with the scarlet gown, hath many children, who swarm as locusts along the face of many European countries, and eat up the good of the land before them. And there is not one amongst them who knows how to spend a day without my company. When I would gladly lay me down for a little rest, one or other of them conjures me up to enquire after pay for this funeral mass, that dispensation, or t'other pardon. For, you may know, that with them there is nothing to be done without ready cash; for they never give credit.

FAST. That old proverb, "Money answereth all things," seems well adapted to the tenets of your disciples, Avaro.

AVAR. Wonderfully adapted, sir! very

wonderfully adapted; for money forwards their devotion vastly, and helps them strangely on in their way to heaven. Dear children of mine I own them to be! for, notwithstanding their pretended love to devotion and the souls of their fellow-creatures; if a poor man travelling from earth to heaven, should happen to be arrested by any of the officers of purgatory, (who make it their business to way-lay travellers) and be turned over to the tormentors; if such a man has not left a sufficient sum for purgatorial masses, and no well-disposed lay-person is found to supply the deficient assets of the prisoner, he may lye, if it be possible, till he is burned to tinder, ere any parson of the convent will put one hand to help him out of those dreary flames. But on the other hand, if a sufficient sum is left for masses to be said to the lady of Loretto, St. Dominic, St. Dennis, or any other eloquent saint, all the parsons will apply as cheerfully as young dromedaries, and put their shoulders to the work like so many bulls in a yoke, till they have cleared him of his prison. You may always be sure that with them, according to a well known proverb, "It is money that makes the mare to go."

FAST. I pray you, Avaro, where does this same purgatory stand? I have often heard of it, but never could meet with it, either in this or the other world, notwithstanding I have sought it with care.

AVAR. You have sought for it in the wrong place, uncle ; you should have ransacked the brains of the pope and his clergy ; for there, and no where else, the chimera is to be found. It is only a scheme to get money, that I contrived for them ; and hitherto it has answered our highest expectations ; for by this craft the parsons have great emolument.

FAST. This I do know, that nothing is more attractive of the attention of their reverences, than brilliant gold ; for the sake of which, systems the most absurd are imposed upon mankind, with the sanction of priestly authority : indeed, it is presumed that these holy men will authorise nothing but what is lucrative. O the wonderful trade of priestcraft ! Indeed, Avaro, I begin to think you a devil of good abilities, and an honour to the race of Belzebub.

AVAR. I am highly obliged to you for your good opinion, sir : and assure, you, that were you acquainted with the system of our government, I should go near to rivet myself in your esteem ; an honour which I much desire, and in order to which I shall relate a certain affair which wonderfully displays the genius of priestcraft, and gives the most just idea of the doctrine of purgatory.

FAST. I shall be glad to hear it another time, cousin ; but for the present I must be gone, to forward my lady's robes ; for the mantua-maker dare not touch them before my

arrival at Paris. Exactly four hours hence, I shall give you the meeting.

AVAR. I shall think of the appointment, uncle. Success to your enterprize.

DIALOGUE II.

Fastosus and Avaro.

BEING acquainted with the appointment, I chose to wait for their coming, but was so alarmed at what I had heard and seen, that I lurked close in my retreat, not daring to attempt any discoveries. At the time appointed I perceived them walking up the valley : and as they drew near,

FASTOSUS said, Yes, Avaro, I assure you there was great joy in the court of Versailles on account of my arrival, and that both amongst the French and English ladies : the latter of whom are the humble servile imitators of the former : which tends so to chagrine some, and give pleasure to others of them ; that by this means contentions run very high among the French ladies. One part complains of the English, as no more than the apes of the French ; these are they who would monopolize all the finery to themselves ; therefore their censure of the English ladies is not to be regarded ; the others boast of their superiority, and are not a little proud of their dominion over the fair Anglicans ; who, they suppose, dare not attempt to introduce so much as the pattern of an head-dress, till it hath had the

approbation of the French. But to drop this for the present, Avaro, I shall be glad to hear the story you mentioned before we parted.

AVAR. It was this, Sir, there was a gentleman in Provence, a steady member of the holy Roman catholic church, who died lately, and as soon as dead, his pious relations made his death known to their reverences the priests in order to procure their good offices, in behalf of their departed friend, whose soul, it was upon no ill ground feared, was hardly white enough for heaven, and would therefore be obliged to call at Purgatory, for an effectual cleansing, ere he could proceed further upon his journey. The venerable priests no sooner heard of the gentleman's death than they prudently began to consult the good of the church, and what means appeared to them the most likely to feather their own nest; as this must needs be done, either by the life or death of the laity. This being their sole intent, it was unanimously agreed to refer themselves to my direction, and an interview in the apartments of the principal was requested. Being at that time in the neighbourhood, I immediately granted their petition, and presented myself among them, in the principal's chambers; a place very familiar to me. The reverend old father was no sooner aware of my arrival, than he arose from his seat, fell prostrate before me, to do me humble greeting, withal expressing the most grateful sense of

my care and condescension, in coming so soon to their assistance.

Humble salutation past, the principal addrest me in the following learned manner, "Worshipful Prudence," for that is the name I am known by among them, "we have an affair of great importance to lay before you; and with the profoundest humility will we thank you for your advice."

FAST. Nay, Avaro, if you talk any thing about that same humility, I'll not stay a moment longer, for I hate the nature of it.

AVAR. You need not be offended, sir, for the gentlemen in question have as little of that as your heart could wish for. It is not the nature but the mere name of humility which serves the purposes of priestcraft; and which he and his brethren so much admired. And you know, sir, that the name without the nature of humility is nothing but pride in disguise.

FAST. Well, I am glad they have no more of it, for that humility is a fellow whom I abhor; but I thank my stars it is very seldom that I meet with him: however, when he and I do meet, we as naturally quarrel as the elephant and the rhinoceros.

AVAR. I assured them of my assistance, and the old parson went on with his story, "Oh! thou priest-governing spirit, said he, thou must know, that about eleven of the clock last night, a neighbouring gentleman went out

of this into the other world, leaving behind him an estate, upwards of tenthousand pounds per annum, devolving to an only son, and to this convent has left no more than fourscore crowns, for the salutary work of delivering his poor soul from the dreadful flames of purgatory. I do not know, indeed, but our great lady, whom we serve, might be satisfied with half the sum; but we thy servants are not so easily pleased. It is our pious desire to procure as much of the young man's estate, as by any means we can, for our own private use; as none of us can tell what we may want before we die. Besides, we do not know but so large an estate devolving unencumbered upon him, may be the means of ruining the soul and body of the inexperienced youth. Now, we as the holy guardians of his salvation think it necessary, for the good of his soul, to cut off as much as we can of the fuel of his lusts: well knowing how dangerous riches are to the laity. Thus, great patron, I have revealed the pious intent of our venerable brotherhood; and, lovely spirit, if thou canst by thy advice serve us in this matter, we intreat thee to do it; for our eyes are to thee, and our hearts are open to receive thy instructions.

FAST. Who could have thought, Avaro, of any of your disciples being disposed to such exalted piety? However it was piety of the true Romish stamp, greatly admired by the venerable clergy.

AVAR. Well, said I, most reverend father, let not your pious mind be afflicted about the young gentleman's soul. Let you and your worthy brethren observe my instructions, and I shall undertake to put you in possession of the greatest part of his estate; which, as you justly observe, will greatly redound to the safety of his soul.

Be sure that you bury the old gentleman with as much seeming sorrow and devotion as might be expected from a well paid parson; yea, with as much feigned courtesy to the heir as if the deceased had left you five hundred pounds. Then be sure to say mass for him to your lady, St. Dominic, St. Francis, or to the saint of your convent, as soon as possible. That being done, let a skilful messenger from your reverences wait on the son and heir, to tell him that, alas! his poor father is got much deeper into purgatory, than was expected, on account of some sins which he had concealed from his confessor; which sins, because they are hidden, will take a great deal of burning, unless expiated in time, by frequent masses. Tell him that you are not certain, but you hope, about two hundred crowns, laid out in masses to some favourite, loquacious saint, may go near to procure his deliverance. This news will probably so surprise the youth that the messenger will receive the money, and his hearty prayers into the bargain; for if he is a good churchman, it will not be easy to per-

suade him that your reverences only aim at picking his pockets.

Having received the money, you must take care not to go any more to the young gentleman, till the time that all the masses might have been said; then go to him again, and tell him that by fervent application you have at last got his father's soul within a few yards of the surface of the flames, that you cannot possibly restore him an inch farther till more masses are said for him; and that you think an hundred crown's worth more may, in all probability, clear him: this being received, take care not to visit him again, too soon, but wait till another quantity of masses might have been said. At a proper time, go to him again, expatiate much upon the piety of your brethren: tell him, that by their endeavours, his father was quite discharged from the court of Purgatory, and was just going to be turned out at the heaven end of the town, when it happened, most unluckily, that there came up the soul of a woman, whom he had debauched in his life-time; that this malicious woman had brought an action against him, the bill was found, and the poor old gentleman condemned to fiercer burnings than before, which may last for many years, unless a speedy supply of money is granted to procure friends in heaven to intercede for his release. This scheme will procure you double the former sums: you

know, father, hidden sins take a great deal of burning.

Six or eight months afterwards, go to the young gentleman again, and tell him that you laid out his last money to the best advantage, that with it you procured half a dozen of the best orators in heaven, to plead his father's cause: who, by their fervent supplications, had at last prevailed; that the old gentleman was delivered from his torments, and was led in triumph to the gates, to be dispatched immediately for glory. But, as his unlucky stars would have it, just as the porter opened the gate, there came up the soul of a mendicant friar, whom the old gentleman had in his lifetime unhappily beat, and now openly accused him of this almost unpardonable crime; on which account he was remanded back to more exquisite torments than ever. Tell the young gentleman that this unhappy accident caused such grief to the brethren, there is hardly any one of them able to say Ave-Maria; and that some of them intend, as soon as their strength will admit to go to Jerusalem, to try if by any means they can procure his deliverance at the holy cross or sepulchre.

You know very well, reverend father, in what tender and pious strain to tell your story; and to make it penetrate the deeper, you can shed a few crocodile tears over it: if you manage wisely, you may in this case, sell your tears at more than a crown each. Be

sure thus always to find out some impediment or other to the old man's release; you may bring him often to the gates, but if once you let him go through, all your hopes are over from this quarter. Care should also be taken to inform the young heir of the tremendous curses the pope has denounced against those impious children, who enjoy their wealth and ease, whilst they suffer their poor unhappy parents to lie roasting in purgatory, rather than pay the priests for delivering them.

FAST. Aye, Avaro! But what if the young gentleman should have sense enough to see through the villainy of the parsons, and courage enough to refuse the money? How then, cousin?

AVAR. That was what I was going to tell you, sir, for continued I, if, sir, young squire great-purse should have sagacity enough to see through your scheme, and deny you the money, let one of your most devout brethren assume the ghost, from night to night haunt his dwelling, and in an articulate manner utter in the name of the father deceased, the most dreadful curses against his undutiful son, who possesseth a large estate in peace and pleasure, whilst his poor father lies broiling in the flames of purgatory. By these means you may procure either all, or most of the estate to yourselves.

FAST. An excellent scheme! and from
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what I have known of those reverend worthies, exactly suited to their taste and principles.

AVAR. It was so, as you shall hear, for I had no sooner finished, but the aged father, who was not likely to live to say many more masses, arose, and with tears in his eyes, thanked me a thousand times for my cordial advice: protesting that nothing could be better adapted to the end proposed, or more agreeable to the principles both of him and his brethren: assuring me that they would follow my directions as invariably as Saturn does his orbit.

FAST. By this account of the Romish priests it appears that they are at no loss for merchandise. Purgatorial fire, holy water, masses, dispensations, pardons, &c. are commodities which do not require a very large capital, and yet are attended with considerable profits. The great parsons, over and above the tythe of the lands, have very advantageous craft by this means; but between you and me, cousin, it is all the merchandise of the scarlet strumpet.

AVAR. It would be dangerous to our interest if the world should know the truth. Then our great vicegerent would be worshipped as a god no more; the wondrous beast which ascended out of the sea of ignorance and error would be torn limb from limb, and his carcase be given to the hawks and ravens.

FAST. So then I find that you are a papist

as well as me. I myself have large concerns among the clergy, and with none more than his holiness the pope, the great parson at Rome; the parson of the parsons. This universal parson, though he pretends to be descended from Peter my enemy, hath conceived such a good opinion of my abilities, that he will not make a decree nor publish a bill, till I have put the finishing hand to it. You know, cousin, that I am none of those who are backward in shewing their opinion, but readily dictate to all who refer themselves to my direction. As to his holiness, notwithstanding he is the father of the whole church, he is my humble servant; and, as I said before, consults me upon all occasions. The advice that I give, in general, is, that by all means he take care to keep up his authority over the consciences and liberties of mankind: and the same advice I give to the clergy in general; hence every parson attempts to reign within his own district, despotic and supreme over the consciences of the people, who are obliged under pain of damnation to honor him as the plenipotentiary of heaven, and the arbitrary distributer of blessings and curses. I advise his holiness at all events, to support his infallibility beyond the scriptures of truth, and his supremacy above the laws of God or man. This same advice I whisper in the ear of my clergy in general, who to a man agree that the scripture shall not pass with toleration, unless

it is drest in the garb of their interpretations ; as such, and only as such ; it is imposed on their parishioners. The good old vicar never contradicts any thing I say, notwithstanding he knows at the same time, his pretensions to be a cheat : but to the utmost of his power follows the directions of his adored Fastosus ; and never did mortal man shew more implicit obedience to the monarch of darkness.

AVAR. So then the papists worship his holiness the pope, and he worships the devil Fastosus. Is not this the system of the popish divinity in a few words, uncle ?

FAST. It is so : and a system adhered to by many who are called protestants : for with such love to wealth and honour have you and I inspired them, that although as reasonable beings they must know that, the almighty ruler will bring their ways into impartial scrutiny, and judge them for their fallacious guile : yet for the sake of worldly riches and honor, at all events, they resolutely follow our directions.

AVAR. Aye, sir, that is the heaven of the priests : they both seek and have their reward. The fat of the land is in their possession, and they are honored as the directors of conscience. And yet they are the successors of the apostles, who had neither silver nor gold ; and yet they are the ministers of Jesus, who would not receive honors from men. And yet they are

the most humble creatures that ever lived; and yet it is death to contradict them.

FAST. Having made sure of the mighty father of the world, his holiness of Rome, to join issue with us in promoting our interest among men; I have an excellent device to insure all the other ranks of his dependent clergy to our interest likewise. The patriarchs and cardinals are sure to prove loyal to the pope, and of consequence to us, from a hope which I have inspired each of them with, of one day ascending the papal throne himself. The loyalty of the archbishops is insured by the hope of a cardinals hat, and their right reverences the bishops, are sure to remain inoffensive animals, in hope of attaining, in some future period, the archiepiscopal dignity. The same device runs through all the other ranks of the clergy, and thereby they are all rendered my humble servants. By these things it appears that we are likely to have a very plentiful harvest.

AVAR. Doubt it not, Fastosus. Belzebub's regions will be well provided with gentlemen in holy orders, who are so dextrous in managing the cheat, that it is carried on, unperceived by their adorers.—Look ye, Fastosus! who comes? It is Crudelis! Where do ye think that deformed spirit can be going now?

FAST. He is on the scent of blood, I warrant him. By his nature, he might have been

got by a panther, and nursed by a mountain bear.

AVAR. Let us call him, sir, perhaps we may learn some news of him. So, ho! Crudelis, what, not a word with you?

CRUD. Hah, gentlemen! are you here? I did not think of meeting with you, my dear friends and fellow destroyers. How do you do, Fastosus? and how do you Avaro?

BOTH. We are pretty well, cousin; only jaded a little with constant application to business. But pray, Crudelis, how have you been employed of late?

CRUD. Employed do you say? never fear me. I have not been idle, I assure you. Do you suppose that I can pick up no game in Britain in this golden-age? If you do, you are greatly mistaken. It is true, that some of the late kings of England have been my avowed enemies, and as far as in them lay have expelled me the kingdom. But be they as vigilant as they will, I find opportunity of breaking through the fences which they have reared against me: when you may be sure if I cannot great, I pick up small game; of which I only give you a very small specimen at present. In one place I persuade an ambitious child to poison, or otherwise kill, an old cumbersome parent, who will not die without violent measures. I prevail with a rogue, in another place to dispatch his woman, and her brat, to preserve his own reputation and estate.

In a third, I stir up an ambitious servant to kill and plunder his master; and frequently I can prevail with one gentleman to kill another in a duel, on some punctilio of false honor. And sometimes, I persuade the despairing wretch to lay violent hands on himself, destroy his own miserable life, and by doing so enter upon another infinitely more miserable. Then I take to my heels, and am followed with a hue and cry all over the nation. But thank you, I am too swift for them all: I never give them time to say, "Crudelis is here." But they often say, "these are the tricks of that horrid devil, Crudelis."

Yesterday I was attending a duel, which I myself stirred up, (as I suppose you know that all duels are of my instigation,) so it was here, I persuaded the gentlemen combatants to fight with sword and pistol, hoping that both would have fallen in the action. But though my design was good, as ill-luck would have it, it miscarried, and only one of them bit the ground; however, I am not without hope that the other will be hanged for the murder, and if so, then I have my design. I assure you, gentlemen, I use my utmost endeavours to throng the nether regions. O my brother destroyers! I could tell you such stories as would make you bless yourselves, and adore the prince Crudelis. These are but trifling things, thrown in to whet your appetite against the next opportunity. Then you shall

hear. But for this time I must be going. Adieu, gentry, for I smell blood at a distance.

FAST. It is amazing what power this deformed fiend hath obtained over mankind: what ills, so very different from the principles of humanity, that he hath by his bar-insinuations introduced. What is very surprising, he hath made mankind more cruel to one another, than we infernal spirits are among ourselves. He stirs them up to destroy and devour one another; but we are never known to quarrel among ourselves, nor to make war upon our own race: be that the part of foolish man; we devils are masters of better policy. This very Crudelis himself, sanguine as he is to devour blinded mortals, lays aside all his voracity when he joins our black assembly, and is as tame a devil as any of us. Well may you and I destroy with success, when such a deformed lump of hell as Crudelis, is made welcome among them.

AVAR. But with your leave, sir, as Crudelis is gone, let us resume our discourse. I remember before he interrupted us, you briefly hinted that you were somewhat addicted to religion, and that you are a papist too. I was never wont to consider you as a religious devil, much less did I think that you assumed to yourself any of those distinctions, which divide the professedly Christian world. I thought formerly that, the great Fastosus had dwelt only in king's courts, with people of soft rai-

ment, and occasionally waited on the nobility and gentry, at their country-seats. What the devil Fastosus, a papist too?

FAST. In reality, Avaro, (to make use of a human phrase) your ignorance is enough to provoke the very devil. Do not you know yet, that if I were not Jack of all trades and religions, I could never maintain my sway over men as I do. I have very great concern in religious matters, I assure you, and that among more denominations than some people like to hear of. Sometimes I am among the Pagans worshipped as an arch-flamin, and president of all their religious orders. Very frequently I have the honor of filling the papal chair, then I am adored under the venerable names of Pius, Innocent, Benedict, &c. accounted the universal pastor, head of the church, and father of the whole world. Occasionally, I sit as judge in the holy inquisitive tribunal, where Concupiscentia and I are adored as divinities. Now I am an holy musulman, and stiled, his reverence mufti Muly Alab. Then, before you are aware, I am shut up in a cloister with the nuns and friars, whom I make more proud of their pretended chastity than a thousand saints are of their real graces; on such occasions, I am known by the name of the venerable matron Humility. It happens also, that I am obliged to metamorphose myself into a capuchin, or a Palmerian friar, and in that shew of self-denial, I beg my bread

from door to door ; by these means I teach the fantastical devotees to be more proud of their aukward form, and voluntary humility, than a wise earl would be of all his landgraviate. Anon, I change my station, and find myself an abbot of a convent, where my depending priests and brethren worship me under the name of the holy father. Then, very soon after you'll find me attending the worthy confessor in his visitation, when to be sure I persuade his self-conceited reverence that he is well nigh as pure as the most holy mother pope Joan, a fortunate lady, who a few centuries ago became head of the church, and mother of the whole world. The hermit, in his cell, on the mountains of Ararat, frequently offers his adorations to me, and for my part, in return for his obsequiousness, I am in no wise sparing of my exalting influence. I persuade the world-abdicating wretch that, his solitary residence in that holy asylum, far more than merits a mansion in heaven, and at his peril that he stir not one foot from thence, to go down into an ungodly world : the mountain-top, or a cell in the desert, being the best place imaginable in which to merit everlasting glory. The worthy hermit admits my doctrine to be true, his favourite passion is gratified, and he obeys implicitly my directions.

AVAR. Then his eremitical reverence never questions the goodness of his heart, I perceive. He know not that he carries a spring of ini-

quity within himself, even to the desert, or the mountain's top.

FAST. No, no, he fears no evil from within. If he gets to a distance remote enough from the rest of mankind, he can repose the greatest confidence in his own heart; and thereby proclaims his folly to all the world. I assure him that, if he will remain during life in his cell, when he comes to die he will have holiness sufficient for himself; and a large redundancy, by which he may help some poor friend out of purgatory.

AVAR. Hey day! how different was Paul's doctrine from yours and the hermits, Fastosus! He asserted that by the works of the law no flesh living should be justified; but you and he believe that by the works of the law a man may be more than justified. Yea, that by observing of things no where commanded in the law, such as forsaking society, counting beads, and mumbling prayers, he may, not only justify himself, but help another to justification.

FAST. Ay, Avaro, the hermit believes so, but for my part I believe do such thing. I know better, though I thus delude him. But to pass on with my story, I can tell you, I have a good deal of employment among your disciples, cousin, and with them I work wonders of compelled generosity. I meet with many who never had the heart to perform one virtuous benevolent action whilst health continued,

who, when they perceive that they must come to a reckoning in the other world, are very assiduous to have their accounts balanced aforehand. I persuade them to leave a massy sum to this hospital, to the other parish, or to certain meeting-houses. When I thus direct the will of devotees, one leaves gold enough to build a chapel for our lady, a second doth the like for St. Peter, and a third for St. Dominic. But in general they are most fond of saints of their own rearing; the greatest part of whom are now made constellations in the nether sky, and courtiers to the prince Belzebub. Ask you me, Avaro, what end the testator has in those pious legacies? I tell you, by this time he sees that the manner in which he got and kept his money, has not the least tendency to save him from destruction; and he knows but one way to avert the impending judgment, that is to leave his so and so gotten money for the good of the church, and that, he is told, never fails to sanctify every measure taken to procure it. Some of those deluded testators are not without hope that, in some future period, their names will be enrolled in the pope's bible! and their shrines adored in the Christian pantheon, at Rome, where all the gods of the papal hierarchy are enshrined.

AVAR. Good Fastosus, I really think that, if the papists would act in character, they should dedicate their temples to St. Judas, St.

Demas, St. Demetrius, St. Alexander the copper-smith, &c. for they are the genuine offspring of those celebrated heroes.

FAST. Their very descendants, cousin. You and I who know what we see, can discern no essential difference between the holy Roman catholic religion, and that of the ancient pagans. It was the most excellent device imaginable to introduce paganism under the specious shew of orthodox and infallible Christianity. And I can tell you, there is no essential difference between the popish religion and that of some sects of very staunch protestants: but these things we must keep to ourselves, for I would not for ever so much our people should know that the popish religion is diabolic.

AVAR. I should be glad to hear it made out, uncle, how the religion of some protestants is much the same with that of the papists: this being well cleared up will yield me great pleasure.

FAST. I can clear it up, Avaro. And shall at a time convenient: but not now, I must go and put the finishing hand to my lady's robes. To-morrow I shall meet you here. Adieu.

AVAR. Well, seeing my uncle is gone, I'll go and hide the lawyer's money in a place of safety, and return to some business which I promised to transact for my worthy children.

DIALOGUE III.

Infidelis and Impiator.

THE way being clear by the departure of Fastosus and Avaro, I came out of my lurking place, in order to make what discoveries I could in the valley, which I now knew to be a rendezvous for those evil spirits, who so dreadfully have enslaved mankind. I had not gone far, before my alarmed imagination transformed every thing I saw into a devil; the croaking of the raven was as dreadful as the voice of an hobgoblin; and the shrieking of the owl as terrible as the roaring of Apollion. Every distant bush seemed to bear the aspect of some devouring fiend, so powerful was the influence of my imagination. Curiosity, however, had still the ascendancy over my fears; and I wandered from place to place, seeking for something new. At length, I saw at some distance, a tall gigantic form, slowly moving towards me: a form nearly as huge as the steeple of St. Cuthbert's church, at Dulmensis. Every time he contracted his extensive chest, he darkened the air with the breath which issued from his expanded nostrils, as pillars of smoke from the chimney of a fire engine; smaller streams of the same darkening vapour came

curling forth from his arm-pits, and every other pore of his skin, so that wherever he came he blackened the air around him.

Now thought I, my life is not worth twopence, if yonder demon lay hold on me: therefore I ran with full speed to the cliff of the rock, where I had lurked so secure before; and having taken sanctuary in the subterraneous cell, I gathered so much courage as to peep out, that I might learn what was become of the terrible monster, I saw that he was got almost to the door of my cave. Frightened I was, you may be sure, nevertheless I comforted myself with the thoughts, that such a tremendous bulk could not enter my narrow retreat. He said to himself (his voice as he spoke resembling hollow thunder) "I thought I had seen the honourable Fastosus, and the careful Avaro walking here just now; but I might be mistaken, or if they have been here, they are gone, on our great father's business no doubt. Well seeing it is so, I will take a turn or two in the Vale, and then return to my business again."

Notwithstanding all the tremor of my mind, I was eager to know what he was, and how he came hither; but durst not discover myself lest he should prove a devil of the cannibal kind, which if he should, I thought that he would scarce make one mouthful of my diminutive carcase. But when he mentioned going to business again, I queried whether he

might not be one of Vulcan's smiths, come out of the forge to take a refreshing walk; then I recollected, and asked myself, "If he is one of the cyclops, how came he to be acquainted with the devils Fastosus and Avaro?" I continued in this dreadful suspense for some time, till at last seeing one of his companions, he entered into discourse with him. I found that his name was INFIDELIS, and that the other, IMPIATOR.

INFID. IMPIATOR, my child, how do you do? I am glad to meet my son in the Vale of Horrors, in so lucky an hour.

IMP. Hah, my worshipful father, INFIDELIS! Am I so happy as to meet with you here? my venerable sire, how do you do?

INFID. I thank you, son, very well; notwithstanding my great age, and hurry of business, I do not find the least decay in my constitution, but rather seem to grow stronger; and indeed there is a prediction on record, that I shall be strongest at the last.

What pleasure does it give me, my dear Impiator, to hear that you are so successful in ensnaring the minds, and corrupting the morals of mankind, throughout every nation of the world. If what I hear of you be true, you approve yourself a right chip of the old block. I rejoice that some of all ranks and degrees of people are so subjected to your sway. I am told that many, even of the professors of religion, fondly caress you, my son.

IMP. Indeed, sir, it must not be denied that my kingdom is in a growing condition, all over the world. I think I was hardly ever so much, and never more caressed than I am now. Even in pagan nations heretofore remarkable for uprightness and temperance, I have introduced the fashionable vices of the Christian world: so that an Indian will drink and swear even with an Englishman; and lie and cheat as fast as a Gaul or an Hollander. Greatly am I beholden to a certain company for instructing the eastern world in the learned arts of violence, rapine and murder: not to dwell however on the conversion of the pagans to the vices of nominal Christians; much improvement has been made even in Christendom itself, of which take the following instances out of many that might be given.

It is not a vast number of years since your son Impiator was held in perfect disdain in Scotland; but now I have chosen many legions of the Caledonians for myself: I think I ought rather to say, that being quite tired of the service of sobriety, a prince of another family, they made choice of me for their ruler. But you know, father, that I am no scholar, therefore improprieties in my speech are not at all to be wondered at. However, I have reduced the Scotch to such a veneration for my once hated person, that they have cordially embraced the ornamental vices of the English

nation; such as sabbath-breaking, whoring, drunkenness, swearing, gambling, &c. but whether they will be as successful in obtaining pensions from the government after they have gambled away their estates, is not so easy to determine. The conquest of the Scotch, sir, is the more agreeable to me, because, as I said, there was a time, when those vices were hardly so much as known in that country; now, who but Prophanity in all their towns? Nor am I without my worshippers in the country, even among their presbyterian parsons themselves.

INFID. Glad am I that my lovely child has subdued the stubborn Scotch. For I well know that the presbyterians there, resisted your influence long after I had erected my standard in the land, yea, after multitudes flocked to it, and swore allegiance to the great Infidelis. But how my son hast thou so happily accomplished this change.

IMP. Really, sir, I obtained help from a quarter whence there was not the greatest reason to expect it. I mean from the parsons, the spiritual guides of the people. It happened thus: the persons of the kirk quarrelled among themselves, and divided into two parties. One of which forsook their mother kirk, and very solemnly delivered up the other party to the devil; on the other hand the reverend gentlemen who abode in the kirk, in the like spirit of devotion, delivered up the schismatics,

parson and people to Belzebub. Belzebub, who you know is never backward in receiving a gift of this kind, finding that all the presbyterians in Scotland were thus in full tale made over to him, laid his hands upon as many of them as he could conveniently reach, and made such use of them as greatly assisted my operations. Little was now to be heard in the pulpit except railing, scolding, calling ill-names, and tossing anathemas, from one party to the other: thus while they went on bandying curses, we went on persuading the people that religion is a farce, and that true happiness consists in present gratification; and this doctrine readily affecting the heart and senses, was eagerly received, and my government established.

INFID. It was a favourable juncture indeed; and I have often remarked, that if there was any turn of religious affairs much in our favour, for the most part, we have parsons to thank for their assistance in it, many instances of this might be given. But I pray thee, my son, didst thou ever hear of my original, and the nature of my government?

IMP. No, not I indeed. You know, sir, I was born with evident signs of stupidity, and therefore could never read; and to tell you the truth, all my cares are in the present tense without enquiring into either originals or terminations.

INFID. All this I know, my child, But

as we are secure from mortal auditors, being in *Horrida Vallis*: if you can spare a little time, I will give you some account of my rise and progress, perhaps it may have a happy tendency to promote your destructive designs and so strengthen the pillars of the elevated throne of great *Prophanity*. What I relate, you may depend upon for truth; for although we seldom speak any thing but lies to mankind, one devil may well enough depend upon the word of another.

IMP. Yes, that we may, sir, and I presume if mankind were to hear what passeth at our private conferences, they would not continue long so fond of our service as they are at present. As to your story, sir, I am ready to hear it, perhaps, as you say, I may profit by it.

INFID. Well then, my son, you will observe that I am of a very great age, well nigh as old as this world, which you see is worn quite thread-bare, and will in a little time be folded up as an old garment of no use. As to my original, I can tell you that I am well descended; of royal lineage I assure you. Great *Belzebub* himself begat me, and my sister *Ignorantia*, on *Eve*, the mother of all living on earth. When I came to years of maturity, he gave me *Ignorantia* my fellow twin to wife; and by her I had you, with your worthy brethren, *Avaro*, *Falax*, *Crudelis*, and your sisters *Perfidia*, *Concupiscentia*, &c. At the same time my elder brother *Fastosus*,

who had Insciontia, a lady of remarkable beauty given him to wife, begot on her Ambitiosus, Contumax, Discordans, and their sisters Malevolentia, Iracundia, and a large train of excellent worthies, famous in the annals of the nether regions.

As soon as I was born I stood up like a stupendous wall, betwixt the creator and the creature, so that blessings of a spiritual kind, could not descend from God to man, nor could obedience ascend from man to God. One of the first things I did was to maim their moral powers, and accomplish an union betwixt them and my great father Belzebub; such an union I did establish, as nothing natural shall ever be able to dissolve.

IMP. Hah, my sire, you began very early indeed. You spent little idle time in your infancy; and proved very successful in your first enterprise too!

INFID. I have no reason to complain for want of success, I assure you. But you shall hear. The very moment I was brought forth, the great Belzebub gazed upon me with all the admiration of a father infernal; and said, that I was the loveliest babe his eyes ever beheld. Multitudes of his sable menials, flocking together were likewise astonished at my beauties: such majestic grace displayed itself in my countenance, though then but an infant, that all agreed "I was father's own child." Moreover, such were their hopes of my use-

fulnes, that great Belzebub, and his peers, did what they could, sparing neither pains nor expence to have me transported to hell, to be nursed up at the infernal court: believing that my presence would greatly alleviate their distress, and prevent their trembling on the thoughts of futurity. But my constitution being altogether earthly, it was found by experience that the infernal air was too hot for me, and that I could not live within the confines of the damned. Earth, my child, only earth is my habitation. Here I was born, and here I suppose I must die.

IMP. With your leave, father, I think I have somewhere heard, that all who are now the inhabitants of the deep are unbelievers. How comes this to pass, if the great Infidelis cannot live in those torrid regions.

INFID. I perceive, child, that you are no great proficient in theology: as for me I have dealt against divine matters all my days. It is your province to counteract moral principles, not interfering much with things divine, and my province to oppose truth rather than promote immorality; therefore I shall inform you how it comes to pass. Know then, that what a man is when he dies, such he is in the eye of the moral law to all eternity; for death casts the dye, and the same posture in which the tree falls it must lie for ever; but with unbelief they never more agree. For instance many of them whilst on earth could not be prevailed

on to believe that there is a God, but in hell they are feelingly convinced of the truth of this doctrine. Now they believe that there is a terrible God, and that they are fallen into his dreadful hands. Search hell through all its corners; ransack every furnace in the fiery world, and you'll find never an atheist therein. Others whilst on earth were not quite so stupid as to imagine that this beautiful world, and all things therein came into existence of themselves, and that the economy of nature is wholly effected by chance; therefore they assented to the being of God: but deemed it enthusiasm to suppose that this God should subject his creatures unto a written law. They sneered at the authority of the scriptures; ridiculed every part of instituted worship, and gloried in their infidelity; but now they are sentenced to hell, and have had a specimen of eternal torment, they most sincerely believe the veracity of the scriptures; finding themselves to have been judged according to what is written in them. Others, whilst health and strength continued with them, supposed God was only jesting, when he threatened the sinner with the vengeance of eternal fire, but now they are in hell, enduring that vengeance, they verily believe that he was in earnest. In short, son, many of them disbelieved that there is either God or devil, heaven or hell, but now, all these things are certain, even to

demonstration, with them; they having been driven to associate with the peers of darkness.

The very best of historical faith is to be found in hell: there are millions now inhabiting there, who when on earth could boast that they had good hearts, and believed well all their days, but who never began in reality to believe the report of the bible, till they tasted the sulphur of the lake. Then they believed very sincerely, though very much against their inclination. Now do you understand me when I tell you that, unbelief cannot live in hell?

IMP. Yes, but you amaze me, sir! I never heard so much before. What a learned devil you are! The famous pope Hellbrand himself could not have discussed the subject with greater accuracy. One may see from you what it is to be conversant with popes, councils, convocations, and the clergy. But in our country all the conversation runs upon horse-coursing, card-playing, cock-fighting, fox-hunting, whore-making, swearing, lying, cheating, and drinking. Not a word about religion, unless it is to damn the parson for a sanctified hypocrite. And more, sir, I never knew that I had so many brethren and sisters before. Right well I knew that I was begotten by you, but I looked on myself as your only son by Ignorantia, my mother. Those honourable spirits whom you mention as my brethren, I always took to have been sons to

Belzebub, your brethren and my uncles. I should never have thought of a fraternal relation subsisting between them and myself in any other way than co-operation.

INFID. You have been greatly mistaken, Impiator, for Belzebub never begat a son besides myself, and my brother Fastosus, who is something older than I. I am aware that there are some, who allege that Contumax, Crudelis, Discordans, &c. are the natural children of the great Belzebub; but it is a mistake; for they are only his grand-children, sons to my brother Fastosus. The very moment that Contumax was brought forth, our great father Belzebub, with all his adherents, were cast down from the ineffable heights of primeval glory, to the depths of bottomless perdition, and according to a certain historian were nine natural days in falling. Now my dear Impiator, by this account Contumax is your cousin, and my nephew. So that you are not only a brother in government with those illustrious princes; but sprung from the same famous ancestors with them.

IMP. Indeed, sir, I am astonished at your story, but you know that I am no scholar, and that ought to excuse for my ignorance of matters so profound; besides such things very seldom make a great impression on my mind, being quite out of my latitude. However, I should be glad to know how your extensive government was established?

INFID. How it elates my mind, to hear my dear Impiator express desire after instruction ! I will inform you as far as I myself have known. My kingdom, which is indeed extensive, was established as follows : as soon as I was born, I began to call in question the truth, goodness, and authority of the almighty, and in every respect set myself to oppose the eternal, by contradicting every word which he spake to man.

For instance, when God said to man, “Thou shalt not eat of the fruit of such and such a tree.” Although then in my infancy, I stepped up to man, and thus interrogated him ; hath God indeed said so ? Are you sure of it ? Are you not mistaken, think you ? You must needs have misunderstood him, for it cannot be consistent with the goodness of such a being as God is, to forbid your eating the fruit of such a divine tree. And as God had said, “In the day you eat thereof you shall surely die.” I addressed myself to man after this manner. Die too ! nay, ye shall not die. That is only an empty threatening, to keep your consciences in awe ; for God doth very well know that if you eat of that precious fruit, ye shall be Gods like himself ; having knowledge of good and evil : for this it is that he hath prohibited the use of this divine tree. My brother, Fastosus, also performed wonders on this occasion. By these means I brought over man to my obedience ; thus I established

my interest upon earth, and hitherto I have maintained it. With safety may I say that my good friends, both parsons and people to this day, love me as their lives, and at any time sooner take the bare word of the adored Infidelis, than the word and oath of the God of Heaven.

IMP. Why, sir, you began from a child to work the delightful works of darkness.

INFID. Yes, I am the oldest of all the Belzebubian offspring, Fastosus alone excepted, and I yield in point of government to none of the princes. Fastosus and I, indeed, have a dispute between us, concerning the extent of our earthly territories; I can freely allow him the pre-eminence with respect to his angelic dominions; but I can never be brought to own that his sway over mankind is more extensive than mine, nor yet more sovereign. I yield to none in this debate, for all men are concluded under my government; and what makes greatly for my interest is, the far greater part of them, cannot be persuaded that I have any real existence. Thus it is, my dear Impiator, I reign almost universally over mankind, and they perceive it not. Many thousands of those good people who believed nothing of my existence, and who, in their own imagination had believed well all their days, have I conducted very safely down to the dark abodes of ever-growing anguish. Within which they were no sooner entered and began to taste

of the entertainment, than they were fully convinced that they never had believed aright. It is the unparalleled dexterity of our administration that all our works are performed in obscurity. And let me tell thee, child, it will require a better light than any natural ray of the human understanding, to trace and detect our deep intrigues. Thus far, with respect to myself and government, I shall take it kind if you will in your turn oblige me with some account of yours, my son.

IMP. Yes, sir, your command shall be instantly obeyed ; yet upon this condition only, that you excuse my inaccuracies, because I know myself to be the most illiterate devil of the fraternity, and cannot speak like the courtly Fastosus, the reverend Infidelis, or the intelligent Falax.

INF. No apologies, Impiator, we all know that neither you, nor your disciples have any taste for learning : therefore, we expect not to hear you speak as an orator, but as a plain illiterate devil.

IMP. Then I proceed. My kingdom does not consist of all the land known by the name of Impiety-Real, as some geographers allege, several provinces being made over by treaty, to my uncle Fastosus ; such as the provinces of Civility, Legality, Presumption, and Formality. I reign openly, only, over the land called Impiety-Enormous, and in our country the laws are as black as the bottomless pit,

for there, iniquity is established by authority. As to the rest of my kingdom, it was like all the branches of Belzebub's government, accomplished by subtilty and guile. For man considered simply as a creature, could never have been subjected to my sway; for this reason I was put to my shifts, to find out some proper method for introducing my regal power.

So violent was the opposition to it, that my brain was put to the utmost torture, and after all I should have been obliged to return to my native country, with my finger in my mouth, had it not been for the timely assistance I received from my worthy friends and relations. My good old mother, who you know hath an excellent hand at a dead lift, by means peculiar to herself, kicked up such a dust, as almost put out the eyes of one of the most vigilant and formidable of my numerous adversaries; a captain, from whose hand I had much to fear, his name was Intellectus; from that time to this he hath been incapable of discerning my deformities, and the danger to which men are exposed by my dominion. And what makes very much for me, the old gentleman can hardly be persuaded, but his eye-sight is now as good as ever it was. I need not tell you the advantages that resulted to me from this his deception. At the same time my worthy uncle, Fastosus, came up to the second, a sturdy chief, whose name was

Volens, as tradition says, and he gave his back a most dreadful wrench, insomuch that he has never recovered his former posture. I myself took a poisonous, or rather an intoxicating apple, and having gilded it over with leaf-gold, presented it to the third, whose name if I remember right, was Rationalis : it answered my expectation. He swallowed the bait, and ever since has called bitter sweet, and sweet he hath called bitter.

This triumvirate being thus disabled, I found my conquest extremely easy, and without any struggle on the part of the rest I confined them to incessant labour and drudgery, in the different parts of my extended territories, where they are as content as possible with their condition, many of them believing they are still in the garden of paradise.

INFID. Indeed, learned or unlearned you display uncommon merit. Great is my honor and happiness in having such a son. The potent Impiator will do honor to the venerable name of Infidelis to the end of the world. Well, my son, will you please to proceed?

IMP. Perhaps you have heard that my kingdom is divided into several cantons, according to the dispositions of my subjects, each canton having its proper employments.

1. There is the canton of drunkards, out of which I select all my courtiers, and officers in general. This canton has several communica-

tions with all the other parts of my dominions, and this we call the royal-canton.

2. There is the swearers canton, a set of people the most unaccountably foolish of all my subjects ; but a people very profitable to our government.

3. There is the canton of thieves, to which all pilferers, robbers, gamesters, and deceitful dealers belong. A very populous and splendid canton this is.

4. There is the liars canton ; these are a people possessed of two tongues : a people who have very much of the features of great Belzebub, and a very populous and polite canton it is also.

5. There is the canton of sabbath-breakers, here, there is hardly room enough for the inhabitants, they are so exceedingly numerous.

6. There is the adulterers canton ; this is a very dark place ; seldom visited by the rays of the sun. The fornicators cohabit with them.

7. There is the murderers canton, the darkest and most miserable place in all my dominions, yet for all that, it is very well peopled. For here are ranked not only those who cut one another's throats, like the Alexanders, Tamerlanes, Philips, Lewisses, &c. but also oppressors of every sort, cruel husbands, and wives, disobedient children, who break their parents hearts ; false friends, backbiters, and calumniators ; indeed all who wanton in the unhappiness of their fellow creatures

like corn-factors and carcase butchers : so that you see here are many inhabitants, and that too of considerable figure. 'Tis worthy of observation, that all the cantons have easy passages from one another, so that although the employment in each is different from that of the rest, they all hold communication with one another, as subjects of the same prince, and heirs of the same inheritance.

Yea, so numerous are the roads that lead from one to the other, that if a man gets into any one of my cantons, it requires no less power than omnipotent power, and wisdom equal to omniscience to extricate him from a labyrinth so dangerous : and it is well for me that it is so, for some of my subjects are frequently terrified, especially those that work in the deep mines, lest they should dig themselves through the earth, and tumble into hell. But a little time discovers, that their efforts to deliver themselves are all ineffectual, for the road by which they escape from one canton, leads them into another equally dangerous. Many ways there are to throw a man down into my mines, but believe me, if ever any one comes up again, it must cost the almighty an errand from heaven to rescue him. I assure you, sir, that by the help of these subtle passages and intricate turnings, I keep my subjects enslaved with as little trouble to myself, as any master devil that ever ascended out of the bottomless pit. But by the way I

am constantly employed in planning out fresh measures for the slaves to pursue. Oh! sir, the end will shew that I give ample demonstration, of my fidelity to my royal grandfather Belzebub, of whom I hold my lands by fief.

INFID. My dear son, how it rejoiceth my aged heart to hear of your wise administration! However infatuated your foolish subjects may be, the great Impiator lacketh not craftiness. By you, my son, shall my name be perpetuated when I am dead and gone. For I must die my child. As soon as the mighty angel shall sound the dead awakening trumpet, the great, the far famed Infidelis must resign his breath. Yet be not you discouraged Impiator, for you shall live for ever. You know how I fostered you in my bosom, and endued you with qualifications to sit on the throne of Prophanity, where so successfully you reign. Permit me now to tell you that knowing that I must die, I have, like all other wise people, made my will, and for your encouragement I have appointed you my son, with your uncle, Fastosus, your highly honored brother Desperando, and your cousins Contumax, and Discordans, the joint executors thereof, and sole heirs unto all my dominions and subjects, who at my decease are to be transported to the land of torment; there you shall reign in eternal triumph over them. Then it will be, and not before, that great Impiator shall arrive at the zenith of his glory.

IMP. I suppose so, sir; for I am told, that about that time the provinces of Civility, Formality, Presumption, Legality, and Hypocrisy, so famous in the empire of Fastosus, are all to be annexed to my dominions, which will then be very extensive, and the government of Prophanity very respectable.

INFID. I would ask you now, my son, for a description of those famous cantons you mentioned, but as affairs of importance call me hence, could not you favour me with an interview for this purpose to-morrow, precisely at twelve o'clock?

IMP. I will, sir, fare you well.

DIALOGUE IV.

Fastosus and Avaro.

BEING privy to the appointment betwixt Fastosus and Avaro, I took care to arrive in the valley time enough to hear all that passed; for now my business was left to shift for itself, and every thing gave place to the force of curiosity, which bore down like an inundation every thing before it. If my wife consulted me in any thing I would answer "Fastosus." If my children told me of their progress at school, I would abruptly reply, "Horrida Vallis!" When my journeymen, or apprentices talked to me about the shop business, my answer was, "the great Avaro." And if they said any thing about my good friend the parson, I would say, Oh! the wonderful Infidelis! In fact I could think about nothing but the devils in the valley. Therefore I took care to provide myself with every thing necessary, and away I went to the Vale of Horrors, and had not long been there ere I saw Fastosus and Avaro come travelling towards me. And thus they began their discourse.

AVAR. I am glad, very glad, sir, that you are here so soon. I was afraid that you would find much business at Paris, besides finishing my lady's robes.

FAST. I did find more than I expected, cousin, for I had no sooner finished with the mantua-maker, than I was waited upon by a hatter, who begged to be informed, whether it was most genteel to fix the loops of an hat an inch and half, or only one bare inch in depth, and whether a gentleman is most of a cavalier with his hat cocked in right angles, or with one obtuse and two acute angles? Before I had well satisfied the hatter, in came a gentleman peruke maker, who humbly asked me whether a nobleman looks most like a hero when he has one, or when he has two curls bobbing over his ears. Provoked that the gentlemen mechanics should suppose I had nothing to do but to cock hats, and adjust wigs, I wrinkled my forehead into a most majestic frown, and made the following answer, "Get hence thou sneaking cur. I have known a lord before now that had his ears so covered with tires of curls, that he could not hear the commands of his superiors. The brave princes Ferdinand and Frederic of Brunswick, and the noble marquis of Granby will soon break through all the redoubts of a barber's fortifications." * The words were no sooner out of my mouth; than I was sent for by his grace the d—e of C——ll, to inform him whether it was most graceful for a courtier to wear his hat

* This was wrote before the conclusion of the late war.

with the front declining on the right or the left side of the brow. To whom I said, "Good my lord, you may soon resolve this difficulty, without seeking to the devil for advice; if your grace will only mark well to which side of the block the hats of the vulgar incline; then be sure to let the hats of the courtiers turn always contrary to the vulgar method. No sooner had I satisfied his grace, than L—s desired to know which was his best way to keep up his character, and support his dignity in Europe, on the loss of his dominions in America: for answer I referred him to good Mr Maubert, of Brussels, who hath as good a hand at a dead lift, as if he had been bred a priest. And so, cousin, with no small difficulty I broke loose, and am come hither according to appointment.

AVAR. By what you say, honored sir, I perceive that, wheresoever idleness prevails, it is not among us, for we have no rest day or night, but go about plotting the destruction of mankind.

For my own part, I assure you, I have had but little rest since I saw you last; and so very fond are mankind of my counsels, that I expect but very little rest for the time to come. You know I was going to secrete a bag of money in the Valley, when you and I met. This was no sooner done than I was waited on by a parson, who had his eyes upon a good living, with a view to receive directions about obtaining it. And he was followed by a tradesman

who had a desire to make a profitable break of it; but begged directions how he might do it honourably; I referred him to the goddesses Perfidia and Fallacia for instructions, as they more immediately preside in that department. This honorable gentleman dispatched; I was attended by a certain curate, who having never had inclination nor opportunity to examine the canons of a certain church, came to consult me whether it was lawful to christen a child, if the parents had not money enough to pay the fees. I told him by no means, for if you once begin to officiate gratis, you'll have enough of it, and the parson's trade will be worse than an attorney's clerkship. The gentleman took my advice, being determined to seek the good of the church: and truly, because the mother had not two shillings and sixpence to pay the parson, she could not have her son made a child of God, and an heir of the kingdom of heaven.

FAST. Well but, cousin, is that matter of fact?

AVAR. Indeed, it is what actually happened, not five hundred miles from London bridge; and there is a certain gentleman alive who could avouch the truth of it if he thought proper.

Having dispatched the journeyman parson, I was sent for in all haste by my good friend the attorney. He, worthy gentleman has undertaken a cause, which he very well knows,

can never be defended upon principles of honour and honesty ; but his client is a rich man can well bear fleecing, and therefore he could not in conscience put him aside. He knows exceeding well how to turn the rich man's cause to his own emolument, if he could but manage it so as not to injure his own credit. That was the perplexity which he was in, and what he begged me to clear up : said he within himself, " Can I but get this cause to depend in chancery for a few years, (which by the way is the highest point in law for a desperate cause) I shall gain some hundreds of pounds by it." As soon as he had done his duty to me, he very humbly laid the matter without reserve before me. Then said I, my good sir, let not the suit disturb you, I will manage it both for your honour and profit, never fear me. Who is he that is employed against you ? To which he replied, " Oh ! a very skilful man. No less a person than the great Mr Falshood. A very eminent attorney indeed !" Come, said I, let him be sent for ; this was done, and the Lawyer Falshood attended accordingly.

Being both seated in my client's great parlour, the good man addressed Mr Falshood thus, " My best friend, Mr Falshood, you and I are engaged as opponents in this suit ; both of the gentlemen are resolute, and will bear a good deal of fleecing ; you know what I mean sir. Now all is as yet uncertain, and the issue will greatly depend upon the measures

to be taken by you and me ; I would therefore, good sir, that we make it certain ; if right take place, it will be speedily over, and we shall make but a poor job of it, but if it is well managed, it may produce some hundreds a-piece. My advice is, sir, that it shall hang in chancery, like a poor man's soul in purgatory. What do you say, Mr Falsehood ?”

Mr Falsehood replied, “ It will never do, good sir. It will never do, to bring it to a speedy issue ; that is certain. But I'll tell you what we will do. You know that you have the worst side of the cause, and if I act the part of an honest man, you will soon be obliged to give up : but I shall act the part of a skilful lawyer, which will suit both of our purposes much better. I shall give you all the advantages that I can, in order to keep the cause depending, 'till the patience of our clients is quite exhausted, and they agree to put the matter at arbitration. As they are both men of resolution, by that time it will be a job worth gathering.”

So having set the two worthy lawyers to drink a bottle to the good luck of it, I left them, took wing and came hither ; but I can tell you, if I had not soared aloft I had not been here so soon, for I saw a great number of parsons, lawyers, and farmers watching for me ; I gave them the slip however, and artfully dropt my influences upon them. Surely

they may allow their master sometimes to converse with his friends.

FAST. Ah! Avaro, when we subjected man to our powers, we planned out a great deal of employment for ourselves; for so fond are they of us, that they will do nothing unless one or other of our fraternity preside over every action.

AVAR. Sir, if it would not be offensive to you, I should be glad to hear some account of your origin, and of the nature of your government?

FAST. Avaro; a spirit earth-born as you are, must be too grovelling in his genius to understand much of my history, dominion and operations; otherwise, I would with all my heart favour you with the relation you desire.

AVAR. Well, sir, but I am willing to learn of you, if you will condescend to instruct me. However untractable I am among mankind, you shall find me teachable enough with you.

FAST. You promise fair, cousin. I love your submission, and therefore shall begin. Observe then, I am of high parentage, as well as of heroic deeds. I was born in heaven, cousin. It was there that Satan the great archangel begat me, upon himself; and as soon as I was begotten, I in return begat him; and the very moment I was begotten, I was brought forth, and instantly killed my father.

AVAR. Indeed, uncle, you start high. You told me that I could not understand you, and

now I perceive the truth of it: for really I understand not one word of all you have said: I hope, sir, you will condescend to explain your parables.

FAST. Well if you understand me not, I shall descend lower, tho' indeed, I hate to speak of my own affairs in a vulgar style, so as to be understood by every petty spirit. But as you, Avaro, are of excellent use to my operations, I shall stand upon no distance, but avoid all ceremonies with you. Understand me then, when God almighty had created all the hosts of heaven, every angel was perfectly pleased with his station; the most solid and joyous contentment reigned among, and united the ethereal inhabitants, who were, in those days very numerous. No one so much as wished his station altered. No one thought himself capable of higher felicity and preferment than he enjoyed. The adventurous Satan himself, though he has not been blest with one moments rest ever since I was born, before that time possessed all the sublime and refined pleasures, his exalted capacity was capable of. And well might he be pleased with his station, seeing he was a mighty prince among the angels, next in greatness to the son of God, who was appointed lord lieutenant of the creation. And a mighty prince in heaven he would have continued, had he not afterwards become a candidate for omnipotence. As for me I was not born then, but I have

heard old Satan my father, with flames of malice and indignation darting from his eyes, tell how the most perfect harmony existed among the hosts of paradise; till it happened that a declaration was made from the lofty throne, that the son of God was predestinated at a time appointed, to assume a nature inferior to that of angels; and the most high commanded that, in that nature all the angels of God should worship the Son, even as they worship the Father, and that all should submit to the government of the man whom God delighted to honour.

At this instant I was begotten in Satan's alarmed breast. And cried out, 'Tis enough that such exalted spirits as we, submit to him in his present unincarnate state. But worship and submit to him in an inferior nature, let who will, I will not. What does he mean? Will the Almighty debase his first and best; and make us subject to an inferior nature? No it shall never be said, that Satan the archangel stooped so low! The great archangel's voice was heard, his resolution was approved of, the standard of rebellion set up in heaven, and many millions of angels, whose natures I had changed, joined it that day, and fell into the depths of bottomless perdition. Now do you understand me?

AVAR. I understand you pretty well when you say, that Satan begat you: but you say, that you begat him, and millions of devils be-

sides, it run always in my head that God had made every devil in the bottomless pit; but if I understand you aright, you say you made them all.

FAST. True, I do say so, and I will not quit an hair's breadth of my just prerogative. God never did, nor ever could make any sinner, either angelic or human. Mind well what I say, for I perceive you are dull of apprehension, and but of a shallow judgment. It was not I, but God who made them creatures. God created them in a holy, pure, and glorious state, and endued them with powers to preserve their primitive station, in the upper skies: but it was I, not God, who from angels of light, transformed them into devils of darkness. The very moment I was conceived, I changed them from light to darkness; from holiness to sin, from glory to dishonor; and thus, though not as creatures, yet as devils they are wholly of my formation. Do ye understand me now?

AVAR. Yes, sir, I understand you as to that, but you said just now, that the moment you were brought forth you killed your father. Great sir, these are dark sayings.

FAST. Aye, Avaro, to such as you they are dark; but I'll explain them; I did not mean that I annihilated his angelic nature; no, he is an angel still, although a black one. But I meant that, I slew all his primitive disposition to goodness, killed the life of holiness

that once was in him; deprived him of the favour of God, which some people prefer even unto life. I made him that crooked, perverse monster which you see he now is. I opened the ever-flowing sluices of divine indignation, which continually pour down upon him, whatever he is doing or wherever he flies, and not upon him only, but upon all his adherents. Was not this killing him to purpose think you?

AVAR. Indeed it was. You had not hurt him half so much, uncle, if you had deprived him of being. I wonder that he can endure the sight of you after all that has befallen him on your account! You have deprived him of every good, and brought every evil upon him, and yet he loves you as his own soul. 'Tis strange! Wondrous strange, Fastosus!

FAST. You'll think it stranger still, when I tell you that he is so far from hating me, that he will do nothing, either on earth or in hell, amongst men or devils, but as he is directed and prompted to it by me. And so far is he from repenting of what he hath done, that he hath told me a thousand times, if it were to do again he would do it. Nothing grieves the heart of old Satan so much as this, the very man whose exaltation he opposed, whose sway he resisted, and whose person he hath still in the most perfect abhorrence, is dignified, not only by a personal union with Jehovah; but by all judgment being committed into his

hand, and the public administration of all the affairs of heaven, earth, and hell devolving upon him. Great is his torment, from the consideration, that he, with all his adherents, must receive their final sentence from the same person, who of all beings, he hates with the most consummate hatred, and on whose account he hates and seeks the destruction of all the creatures of God.

'Tis a perpetual hell to him, that the object of his greatest aversion, sitteth on the circle of heaven, and holdeth him continually as with bit and bridle; limiteth his operations at pleasure, and sovereignly appoints his licence by an unalterable determination. When through confirmed malice and desperate resolution, Satan struggles for larger scope, Immanuel gives him a check, saying, "Hitherto thou mayest go, but no farther." And sometimes so severe is the check, that the prince of darkness is quite overturned, and whilst sprawling on his back, for very vexation, that he can go no further, he rageth, and roareth louder than a thousand lions, so that all the arches of gloomy Tartarus resound; then in the anguish of horrid despair, he bites his adamantine chains, foams at the mouth, and utters such dreadful blasphemies, as none but himself can utter. What is the most remarkable of all is, that the more rapidly, the torrent of the almighty's wrath pours in upon him, the fonder he is of me, the cause of all his misery.

AVAR. Sir, you say that Belzebub will do nothing without your direction ; if I understand this right, it is not he, but you, who are governor of hell. Pray, sir, where are all his princely prerogatives then ?

FAST. It is not fitting, Avaro, that you should criticise upon my doctrine : you ought to embrace it implicitly as I deliver it to you.

AVAR. Pardon me, great sir, you put me in mind of some of the modern parsons, for that is the very way that they want their doctrine to be embraced, implicitly, without questioning its currency. 'Tis merry enough to hear them exhort their hearers, to search the scriptures, to try the spirits, to take heed what they hear, &c. and yet after all, if any one of their hearers attempts to bring the parson's own sermon to trial by the scriptures, he is deemed a troublesome, self-conceited fellow, and if he happens to disprove his doctrine by the scripture, he is presently dealt with, and excommunicated as a troubler of Israel. For the parson would have other peoples doctrine tried, and, if false, refuted ; but it is impious to do so by his own. Brave days. Fastosus. are these ! It is quite laughable to hear the modern clergymen tell their hearers, that they have a right to private judgment, and to know the mind of God for themselves ; and at the same time obliging them implicitly to abide by the confession of faith already authenticated. That is, uncle, the clergy will allow you to

controvert the scriptures, if you choose it, but their own articles must have your implicit submission.

FAST. Well, cousin, you have fairly laughed me out of my resentment, by the droll conduct of your parsons. However, what I said, Avaro, I will maintain. It shall never be said that the devil, Fastosus, did at any time eat his words; but I will condescend to explain myself. Without me, Belzebub would be none other than an angel; but mixing myself with his angelic faculties, I render him a perfect devil; the same I do with all the rest of my infernal subjects. Belzebub himself is but a titular prince; 'tis I who instigate him, that am the great devil of all. To tell you more, it is I who formed hell itself, as a place of punishment. Such is the rectitude, and equity of his nature, that God never would, nor could, inflict any punishment without my intervention. He was ever guided in all his works by his own perfections, and therefore could never have punished sinless beings: all beings would have remained sinless, but for me; so in making sin, I made the punishment of it. For if once sin is introduced, punishment follows of course; it being as natural for sin to bring forth punishment, as it is for the sun to send forth light and heat.

No being possibly can be a devil, but that being who is possessed and governed by me, every being thus possessed and governed, whe-

ther angel or man, is a devil. But for distinctions sake, we ascribe only the plain name of fiends, to the angels whom I govern, and to men and women under my dominion we give the names of devils incarnate, because they inhabit bodies of flesh. The difference in the stature of devils is not, that one is less devilish than another, but their being possessed of more noble endowments, and more extensive qualities than others. So you see the devils of quality among us, are more intelligent, more subtle, and crafty than devils of a vulgar race. The reason why Belzebub is head over all the infernal tribes also, is not because he is more depraved than his adherents, but because he was originally created in a more glorious station, possessed of endowments more exalted, and blest with more extensive natural powers. As such, being once depraved, he is capable of excelling his fellows, as far in diabolical achievements, as at first he excelled them in their heavenly station. The same rule holds good through the various ranks of my subjects. Were you to ask me, why it is that devils without a body, are capable of exceeding in sweet rebellion, those spirits who are embodied? I would answer without hesitation, “Not because the one is less vicious, or one whit less depraved than the other, but for the following two very good and substantial reasons:

1. Although I reign and rule in the heart

of every one of them, yet whilst they are in the body they are laid under particular restrictions by the almighty; so that they cannot do all the evil which in their hearts I prompt them to do: and therefore they cannot be so much like Belzebub in their actions as they would be. Fear and shame, very often prevent people from gratifying their impious and unclean inclinations, when a love of virtue, and the fear of God, are absolutely out of the question.

2. Because the natural powers of man are very far inferior to the powers of infernal spirits. The more extensive a man's natural capacity, the nearer he may arrive to the stature of Satan, if unrestrained by the grace of God. Hence a crafty and learned pope, is by far more like the devil than an ignorant swagbellied friar. Yea, Avaro, the more enlarged the capacity of either man or devil may be, as it makes him capable of the higher degrees of wickedness, even so in proportion to the natural abilities of both shall the punishment inflicted be. No wicked being is so capable of being wicked as the crafty and understanding parson; who, if he is not truly virtuous and holy, must be truly wicked and devilish. Hence one Hume, one Voltaire, is an hundred times more capable of being useful to us, than fifty H—w—ds, or even five times the number of popish priests. You may take this

as a general maxim, that the most enlarged soul must be the most tormented, if not saved.

AVAR. One may see by your learning sir, what it is to be born among spirits. Why, you can converse as freely, and fluently about the nature of angels and men as I can do about gold and silver coin: great, great, sir, is your merit.

FAST. How should it be otherwise, Avaro, when you consider the subtilty of my nature? I am the very soul of Belzebub, and all his vassals. Petty spirits may boast of their conquests one to another, but they must all be silent when courtly Fastosus opens his mouth. You Avaro, Impiator, Discordans, &c. have all of you made as great inroads upon mankind as can possibly be expected from such unseemly spirits as you be; but as for me, you see I am a spirit of a comely department, and carest by all. Indeed many people are now a days of opinion, that a spice of my nature is absolutely necessary, in order to make them respectable in the world, and prevent the injuries which otherwise might be offered to them. Nor is there any who can discern the fatal consequences of being under my direction. except those who are enlightened from above, by him who was given for a light to the Gentiles. I lodge securely in the secret caverns of the heart, and from thence I convey my influence so imperceptibly through all the words of the mouth, and actions of the life, that you rarely meet with a man or woman, who will

own that they have the least acquaintance with me; tho' with many of them, the judicious beholder, will easily perceive, that I am deeply concerned in all they do or say.

AVAR. Indced I have often heard people declare, that they never saw the devil Fastosus, nor had the least acquaintance with pride. Yet, they said, a little spirit ought to be shewn that every one might know his proper place. But I perceive now, that pride itself is that same spirit which they deem so necessary, notwithstanding their supposed freedom from it, and aversion to it.

FAST. The very same spirit, Avaro, though they do not know it, for I deceive them at every turn, being capable of transforming myself into so many different shapes, and bearing a name so suitable to each, that even when I lord it over them with the greatest power, they remain utterly ignorant of their subjection to me. Sometimes I assume the appearance and bear the name of my avowed enemy, Humility; then you will see people of fashion, or those who think themselves such, descending lower than their station, for no other reason than to get a good name. At another time you may see me transformed into the likeness of Charity, and I prompt my slaves to bestow their alms, in order to be esteemed benevolent and generous. I have seen a man of wealth and industry, perform such actions with this and no other view, and he has made his poor

belly to suffer for it many days to come, when at the same time he had his thousands out at use. Then I take upon me the name of Decency, and am greatly employed in regulating domestic affairs, descending even so low, as to take cognizance of meat and drink, dress and company: then you may see madam, extremely diligent in persuading Miss Prim and Miss Stiff not to be seen in the company of those of an inferior station. Ere you are aware I have got the name of Good-breeding, and oh! what wonders of fashionable civilities, I work, and forward the great designs of hell. At this time you will see my lady, who having forgotten the fashions prevailing above twenty years ago, when she was under forty, is as careful as possible not to deviate in the least from the customs of them who were born since she was a wife and mother. Sometimes I bear the name of a spirit of honor; under this name I prevailed in ancient Rome, and now reign over many of our European cavaliers; in this character I do great execution among the British gods at the west end of London, where the greatest enormities are deemed excusable, but the putting up with an affront, an unpardonable evil.

AVAR. There would be nothing done in comparison of what there is among mankind, if we appeared in our own likeness, and went by our proper names: for there are thousands that love us extremely while in disguise, who

would be ashamed of us, if we went by our proper names of Covetousness and Pride. As for my part, I am fain to perform all my works in disguise; bearing the feigned names of Industry, Frugality, &c. But, sir, will it please you to give me some account how you first made your entrance good amongst mankind.

FAST. I have already told you, that as soon as I was born, I obtained full dominion over the adherents of Belzebub; this taught the angels of the deep, that the only way to seduce innocent beings, was to inject my nature into them; and that the seeds of pride being once sown, they could not fail of most abundant fruitfulness. Man was originally created in a holy and happy estate, a perfect stranger to those evils which now prevail over, and reign predominant in the natural and moral world. You could not have seen so much as one symptom of pride or covetousness, or other vice, either in Adam or Eve, in their primitive state. They loved without unchastity, and enjoyed without uncleanness; nor were they in the least acquainted with the racking torments of jealousy. No anxious thoughts, perplexing fears, nor distracting cares, disturbed their peaceful hearts. Envy, anger, shame, and resentment, were strangers to the new created pair, and never set foot in paradise before my arrival there. Their sole delight was to contemplate the beneficence of their God.

Our eagle-eyed angels when they saw the noble deportment of man, soon perceived that he was of the same nature, which the son of God was predestinated to assume, (for as some think he might, out of love to the human nature, appear occasionally to the heavenly hosts in the form of man *) for the resisting of which decree, they were damned to the depths of ever-burning hell. The first discovery Belzebub made of the blessed situation in which man was created, filled his noble mind with such violent agitations of rage, envy, malice, and pride, that his fury burst beyond all bounds. He stamped and raged in a most tempestuous manner; insomuch that he shook the sable firmament of hell, and brought his confederates to inquire the cause of his anguish. A council thus convened, after the prince had a little recovered from the first shock of transporting rage, he related to them what he had discovered concerning the inhabitants of Eden. Asked advice of his senators, who, to a devil vowed speedy destruction to man. Some demur there was respecting the plan of their operations; for the impolitic part of the assembly finding the smallness of their number,

* Some may think that this parenthesis is an impeachment of the knowledge of Fastosus, supposing that himself was ignorant, whether the son of God or did not assume the form of a man in his intercourse with the heavenly legions. But it ought to be observed that this judicious devil is relating transactions which were antecedent to the time when he professes to have been born.

were for having man assaulted by storm ; but the more sage politicians voted for craft, as the likeliest method to seduce them. At last the august assembly came to this unanimous resolution, “ That the great Belzebub should, by certain means, by him to be devised, inspire them with my nature, nothing doubting, but if that could be done, they would soon declare in favour of the devil’s government.”

After he had well weighed every circumstance, the arch-apostate undertook the enterprise : but did not judge it proper to exercise force against them, knowing well, that if their resistance proved equal to their power, all his destructive measures must unavoidably be broken, and the enterprise miscarry. Therefore like a wise hero and consummate politician, he resolved to accomplish by craft and subtility, what was not to be done by open assault, nor did he think it advisable to address them in his own form, least he should frighten them at his first appearance, and by that means render their seduction for ever after impracticable. But judiciously concluded that the most promising method was, to assume the body of one of their familiar domestic animals which were daily under their observation. Accordingly after long consultation with himself, and strictly examining the brutal tribes, he possessed a beauteous serpent, perceiving that it was head of the reptile world, and best fitted for converse with man, with whom also it was more fami-

liar, than all the beasts beside. Thus equipped for executing the deep projected scheme, he still acted with caution becoming the most consummate experience. He cared not to attack them both at once, lest by any means they should see through his disguise, and he should occasion his own repulse; therefore he craftily lurked near them, and overheard their discourse, that he might better learn which of them was the weaker vessel.

Being a spirit of great penetration, he soon found that, the woman was not only the weakest but the youngest; and what greatly encouraged his hope, was that, the man loved the woman with the most tender affection, a circumstance very painful for him to behold. Peace being now a stranger to his own bosom, it was grievous for him to see the felicity of the human pair. In consequence of these discoveries, he made no attempts upon the man; but bent all his endeavours to seduce the woman, not doubting, but if that could be effected, the man would come of course, so strongly was he attached to his yokefellow.

I would tell you the whole now, cousin, but I must go and assist my lady Gaiety to dress; for she is to dine with my Lord Frolic to-day. About four o'clock I will meet you here.

DIALOGUE V.

Infidelis, Impiator, and Discordans.

FASTOSUS and Avaro, had not been long gone, before I saw Infidelis and Impiator, walking up to the rendezvous, and as they walked thus conversing :

IMP. But is it possible, sir, that the papists should ascribe an equal if not a greater glory, to the blessed virgin, than to the son of God ?

INFID. It is not only possible, but certain, and as a proof of it, I shall repeat to you one of their prayers to her ; a prayer which can by no means be offensive to any of our people. " O Mary ! The star of the sea, the haven of health, the learned advocate of the guilty ; the only hope of the desperate ; the saviour of sinners. Thou callest thyself the hand-maid of Jesus Christ, but art his lady ; for right and reason willeth, that the mother be above the son : pray him, and command him from above, that he lead us to his kingdom, at the world's end." Here you see, child, that although he was believed by his apostles to be God over all ; the papists have found out a way to put him under the command of his virgin mother. Not only so, but they have put him under the command of St. Ann, reputed by them to have

been his grandmother, as may be seen in that famous prayer, approved and authorised by the doctors of the Sorbonne, in Paris; I'll repeat the passage, being the fourth paragraph in the prayer, "In homage of the right and power (of mother) which you had over your daughter, (Mary) and of grandmother over her son, and of their (Mary's and Jesus's) submission, which they render you." Here you see he is supposed to submit to his grandmother Ann, as well as to be under the government of his mother Mary. I could tell you strange things son, about the popish religion, and I intend it ere long; but for the present, I would beg of you to give me some farther account of the different cantons of your devotees. I think they were seven in number.

IMP. I shall describe them to you, sir. And it would be proper to begin with the canton of drunkards, because that is the royal canton, where I keep my court; but with your good leave, I shall refer the description of it to the last.

INFID. Son, your will is your law in this particular, take whatever method your thoughts suggest as best.

IMP. Then I begin with the canton of swearers, the most foolish and unaccountable set of people, upon the face of the earth. This canton is divided into two provinces, both which are full of people: in the first province

dwell the false swearers, and the prophane swearers in the second.

The province of false swearers, is divided into three districts, the first of which is inhabited, by knights of the post, a set of gentry who get their living by giving evidences in causes to which they are perfect strangers. These knights commonly make their court to the c—k of arr-igns, whom, they know is best capable of finding them employment. It is not a great many years since, a gentleman walking in the sessions-house, in the Old Bailey, was accosted by one of these knights with, “Pray, sir, do you want a witness? Sir, I’ll serve you as cheap and as well as any man.” Gardiner, bishop of Winchester, formerly was a mighty protector of this order of knights: and at this day our good friend, the father of the world, his worthy inquisitors, and not a few right reverend prelates, are head men in the district of false swearers. Many a good Christian has been brought to the stake, or gallows, by their assiduity, both among papists and pagans; and more especially the former, who are far from being so honest, as the latter; and not by half so consistent.

The second district is inhabited by the mercenary swearers. This is a race, supposed to be descended from the knights of the post; and to be sure there is a great likeness betwixt the two. The mercenary swearers will buy a piece of goods for five shillings, and as soon as

a buyer presents himself tells him that upon his life and soul, it cost him six shillings. When he meets with another seller of the same commodity, in order to obtain a good pennyworth he shews him the goods for which he paid five shillings, and tells the stranger, that, "As he hopes to be saved, he gave no more than four and sixpence for it." The dealers in horses, drovers, and butchers, are singularly dextrous at this kind of swearing. In this district, it is a prevalent opinion, that a man is not fit to live in the world, unless he can swear to a lie.

The third division is inhabited by the foolish swearers, a people the most remarkably stupid, of any under the government of hell ; some of them are so accustomed to it from their infancy, that they do not so much as know when they swear, and are as destitute of design in the practice, as the parrot when it scolds the chamber-maid, or as many good people when they say their prayers at church. Others seem to have such low opinion of their own probity, that they imagine no one will believe what they say, unless every sentence is ushered in with an oath in the van, and confirmed by another in the rear. Gentlemen of family, fortune and fashion, are stationed in this class, and are extremely dextrous here. Nor are the officers of the fleet and army less learned, or devoid of those embellishments. The greatest part of the English officers indeed,

marine and military, esteem a man not fit to carry a musket, unless he can swear an hundred oaths in a quarter of an hour, without any qualms of conscience.

The British army so far excels in this fine art, that they can fairly curse the French off the field of battle, without ever striking a blow; so terrified are the French at the oaths of the English. Aye, father, I assure you, that this heroic practice, is now so prevalent among the basest of the multitude, that I could pick you out a low lived boatswain, who will vie with an admiral; and a dwarfish drummer, who will swear with a lieutenant-general, for any money. Yea, I could pick you out a fellow, who cannot procure whole shoes to his feet, that yet will match any nobleman or esquire in the land at swearing. And, sir, if honor consists in being adepts here, the vilest pedlar may vie with the best of the gentry, and the very footpad may challenge a peer of the realm. The canton of swearers, is a very populous and very honorable place. Here are dukes, knights of all orders, marquesses, and earls. And a very worshipful canton it is too, for numbers of very respectable corporations, and many justices of the peace reside in it.

I have often laughed, to see a delinquent brought before a magistrate, and by him be obliged to pay two shillings for every attested oath, when the magistrate himself, had not

manhood enough to maintain conversation for ten minutes, without being guilty of prophane swearing.

INFID. Pray thee, my son, what are the qualifications requisite to a justice of the peace in thy country?

IMP. Two qualifications only, sir, are requisite. The first is, that the gentleman be pretty well to live in the world, and the second, that he shall be an obsequious tool to administration. As to knowledge of the law, love to the people, regard to moral principles, and all such stuff, are altogether out of the question. I was going to say, it is a very religious canton too, because here you may find a considerable number of reverend parsons, both papists and protestants. As for their oaths in use, they are various, as the fancy of the swearers inclines them. Some swear by heaven, others by the God of heaven; some swear by Christ, others by his blood and wounds; some by St. Peter, others by St. Paul; some by St. Mary, others by her virginity; some swear by the pope, others by his holiness, and by his infallibility; some by the life of their sovereign; some by the life of the devil, and some by their own lives. Some there are who swear by the church, others by the liturgy and mass; and some who for want of a better epithet, swear by their own eyes and limbs.

INFID. Indeed, son, these are a set of as foolish people, as one would wish to meet with

The devil himself would not wish them to be more foolish. One would wonder to see men of distinction, who disdain to conform to the vulgar, in other particulars, rank themselves with gipsies, and sturdy beggars, in this most abject and unmanly practice. Sensible people, and some there are still among men, do not esteem a man the more for his acres or pension, but for his virtue and good sense, and hence a swearing gipsy and a swearing gentleman are held as equally dishonorable. But no more of this, I intend not to become a moralist at this time.

IMP. I assure you, profitable as they are to me, I am ready to crack my sides with laughing, to see how foolishly they fight and brawl, curse and damn each other, and how ready they are to forward the devil's interest, notwithstanding it is to their own everlasting ruin.

The second canton is that of thieves, and a very flourishing canton it is, notwithstanding we every session send a freight over the Stygian lake*, who no more return to their na-

* The author has often lamented the unhappy and untimely end of the malefactors hung up every sessions; sometimes for things perhaps comparatively trifling, and which in themselves cannot merit so severe a punishment. It does not appear from scripture, or reason, that common theft, should be punished with the gallows, and especially when the matter stolen is of small value. Nor does it appear to be good policy to deprive society of a member, who might afterwards be useful, on account of some rash and unguarded invasion

tive country. This canton being very extensive, is likewise divided into several lesser cantons. The first of which contain the gentlemen thieves. A very courtly, polite, and fashionable set of people. Gentlemen thieves, are such who enjoy places of honour and trust, and are not careful of their duty to their king and country. It is observable of them, that when they are out of place, they are the greatest enemies to corruption, and the staunchest friends to liberty in the world. They are capable of no influence, but that of patriotism, so long as unprovided for; but the moment their happy stars make them placemen, they forget their patriotism, drop their enmity to venality, and seek nothing so much as their own emolument, leaving the public to shift for itself. It is thought that not a few gentlemen thieves live, within an hundred miles of famous Tyburn; and some people farther think, it is great pity that solemn tree is not more frequently graced of his neighbour's property. Hang them once, their services are for ever lost to community. If other methods were taken, villainy would be more successfully suppressed, and the members of society spared for usefulness. The British senators must needs see, that the hanging trade does not lessen the number of rogues. Nor the untimely end of one leave suitable impressions upon the minds of others. To be bound to hard labour for the space of one year, would be more terrible than to be transported for seven; and besides, use might introduce a laborious habit, which would render stealing unnecessary. I am persuaded, that to a dissolute young man, who hates labour, to be chained to a dung-cart, or placed in some other servile station, would be more dreadful than Tyburn itself.

with them: but in modern times it is quite unfashionable to hang any but the little thieves*. Those gentlemen having no principles, above ambition and avarice to influence them, being once in place, are capable of being more injurious to the common-wealth, each of them than an hundred highwaymen; and yet Tyburn is not honored with a gentleman thief, above once in a century, much to the grief of real patriots.

Another class of gentlemen thieves, are our officers by sea and land, who impose upon their king and country, by false musters: and in a very peculiar manner those who make their own fortunes, (no matter whether in the East or West Indies) by the fatigue of their men, who are left to remain in their original penury: these, together with the commissaries for the army, agents for regiments, &c. are all stationed here.

The second subdivision is peopled by what we call the fashionable thieves. A prodigious populous place is this. Here dwell legions of attornies; vermin, who for five shillings worth of labour, will charge their clients near the same number of pounds; and very conscientiously take pay, for wilfully perverting and de-

* If an ingenious mechanic should die for filing a single guinea; an extravagant youth be hanged without mercy, for putting you in bodily fear, on the highway; or a vain girl in the prime of life be executed for stealing a few yards of lace, and others plunder the nation of thousands with impunity, it shows that there must be a defect somewhere.

feating a just cause. Here you may find gentlemen, who can procure witnesses to swear just as you would have them, and pack a jury that can give a clear verdict, over the belly of the most consistent evidence. Such a jury hath, ere now, saved a noble neck from the deserved cord, through the all-subduing power of money. To this famous division belong the tradesman, who will take more from an unskilful buyer, than he knows in his conscience his goods are worth: a thing very common among dealers. Also the wealthy gentleman, who, in buying will take advantage of the indigence of the seller, and pay, if he can, less than the real worth of what he buys; this practice is now so very near to universal, that tradesmen deal with one another, for the most part, as if they were all known to be rogues and cheats, and he is the best tradesman, that can best guard against the villainy of his neighbours.

Here dwells the careful tradesman, who if a man once owes him five pounds, would write down five pounds ten shillings. This method is so much in vogue, that many people dare not trust their names on the tradesmens books. As for my friend, Sir Roger Latepay, he has had such experience of it, that his wood is in danger. In this fashionable division, dwells the tradesman, who conscious that his own capital is expended, supports his luxury and grandeur, at the expence of his dealers; and

many such there be in town and country. The avaricious farmers, manufacturers, and householders, who make their servants, and mechanics, work under their usual wages, from the pretence of the deadness of trade, &c. The buyer, who is conscious of his present inability, and spends without any probable view of being hereafter able to pay, dwells in the very heart of this division; and hard by him dwells the father, who to gratify a depraved taste, squanders away his estate, to the defrauding of his wife and children. All of these, sir, are very fashionable people.

The third division is that of holy thieves. That is, men whose theft is in holy things. By holy thieves, I mean unholy men, sustaining holy offices. Such is he, who enters into orders, merely for the sake of a good living. All who climb over the wall, and come not in by the door, are thieves and robbers. Thieves, because they steal the portion of the priests; for having no right to the sacerdotal function, their participation of the altar, is sacrilegious theft. Robbers, because they made havoc of the church, and deprive God's children of the food allowed them by their heavenly father. Here dwells shoals of popish priests, and very considerable numbers of protestant clergy, of various denominations, as well as the total sum of pagan and mahometan muf-ties. His holiness the pope of Rome, is indeed president in this division, for he steals the

prerogatives of God, and applies them to his own private use.

The fourth division in the canton of thieves, are those whom we call the sporting thieves. Such are card players, cock fighters, horse coursers, and gamblers of all sorts. I know of none of my sporting subjects, but what will win if they can, either by upright, or inequitable means. Therefore with us it is an established maxim, that the true gambler is the certain thief. Here too you may find princes, nobles, spiritual and temporal, and judges of every rank. Ha! ha! ha! how have I been ready to split my sides with laughing, to see an archbishop lay aside his mitre, and take up a pack of cards; and the sacred judges after having passed sentence on a criminal, lay aside all his solemnity, and put on the sprightly sportsman. Then cried I, oh! the bench! oh! the pulpit! O the gambler.

The fifth division in the canton of thieves, is inhabited by what we call fantastic thieves. A very contemptible canton this is with sensible people. Yet foolish as they are with their nostrums, they make it appear, that there are people more foolish than themselves, for they pick the pockets of neighbouring cantons very cleverly. Here dwell your Daffies, Godfries, Stoughtons, Fluggers, Lowthers, James's, Turlingtons, &c. Here the famous Mr. Mountebank is president, and Mr. Andrew Archee is his deputy. In this division nothing

is heard of but pills, lozenges, troches, balsams, elixirs, drops, cordials, and the ready coin; for the fantastical thieves can give no credit.

The sixth division consists of plain honest highwaymen. Honest, when compared with many of the others, for when they are about to rob a man, they very honestly tell him their design, and stake but a few high words, and the mouth of the pistol against the purse and all that is in it, which notwithstanding the odds be greatly on the traveller's side, the highwayman carries lightly off, with the watch into the bargain. Whereas many of the gentlemen thieves, carry on their work so sily, that you know not their intention of robbing you, till long after the robbery is committed. Oh! Tyburn, Tyburn, thou hast long groaned for such men as these!

Here too are many venerable priests, who by pretended pardons, dispensations, &c. play the pick-pocket to great advantage. Much could I say about this class of veterans in the thieving trade, were I not afraid of exciting their resentment, which would be very detrimental to my designs, as they lead the consciences of the laity, just which way they please.

INFID. Indeed, my son, by your account of them, the highwaymen, and pick-pockets are less prejudicial to society, than many who are held to be men of great renown.

IMP. Ay, sir, a thousand times, and I can

tell you that, some of the greatest of names are enrolled in the annals of this canton of thieves.

There are the Grecian, and Roman heroes, almost in general, particularly great Alexander, and Julius Cæsar. There is Tamerlane, there is Kouli Khan, there is Philip of Spain, and there is L——s of France, who has as good an inclination to thieving as any body. Poor gentleman, it is not half a century since he put forth his hand, to pick the pocket of George king of Britain, but he got his fingers woefully bitten, before he could pull them in again. But what is bred in the bone will never be out of the flesh ; therefore as the English did not take care, effectually to secure themselves when they had it in their power, they must expect further experience of French theft.

INFID. One would have thought that, the English have had so many instances of royal theft, from that quarter, that they would have effectually prevented future danger from thence. Nor are our good friends the Spaniards less inclined to the thievish practice than their neighbours ; witness Peru and Mexico, those once opulent and populous kingdoms, which now belong to them in the same manner, as the purse of gold belongs to the highwayman, who took it from the gentleman he murdered.

IMP. Ay, sir, great thieves are abundantly more hurtful to mankind, than thieves of a

dwarfish size ; tho' famous Tyburn and the places a-kin to it, seldom have the honor of ushering them into the other world.

The third canton is the liars canton, a people with double tongues, and of the nature of an otter, amphibious ; the great Belzebub himself is grand president here, but is represented by two famous deputies, namely the artful Mahomet, and the good old gentleman at Rome. Of the two, the latter is most in favour at court, because, as Belzebub says, he is so very much of his own image ; although it must be owned, Mahomet bears a very great resemblance. All the holy fathers, my lords the inquisitors, with their assistant familiars. All the venerable patriarchs, and princely cardinals, reside in the metropolis near the exchange, in the principal street, which is a straight thorough-fare to hell. The bishops of both ranks, are stationed next to them, and greatly facilitate the journey of passengers. The very populous suburbs are inhabited by the sons of St. Ignatius ; than whom, none are more excellent at the arts of lying and evasion ; and here too are abundance of friars of every order, who though less crafty than the jesuits, are very diligent in the great work of deceit. In this country, politeness and learning have arrived at the greatest perfection, here are abundance of courtiers and statesmen, besides atheists and deists, highly esteemed by our people, for their learning and sense.

The famous court liars, are like a dead fish, they always swim with the stream of power. They are for or against stamp-acts, and general warrants, just as the sentiments of their superiors direct; they are protestants, or intolerant papists, or neither, just as their prince is inclined, or as their own interests require. Their consciences are tender as a willow, and will turn any way with the application of a purse of gold, a place, a pension, or a peerage. When it serves their low and base purposes, you will find them patriots, but if the good of the nation clashes with their sinister views, you may find them traitors, either to church or state, or to both. Of this class were Bonner and Gardiner, zealous protestants in the days of Edward the Sixth, and bloody papists in the reign of his sister of scarlet memory. To this class also belonged Sharp, the archbishop of St. Andrews, for it was not conviction but gold, that changed his sentiments, from presbytery to prelacy. All the arguments which my lords, the bishops of England had advanced, made no more impression upon him, than an arrow would have made upon a rock of flint; but when his majesty came in a rhetorical manner, to press him home with a heavy purse of gold, a coach and six, and a bishopric, he was quite confounded, and had not a word to say for mother kirk of Scotland. Such court arguments as this, sir, stop the mouths of many a patriot; Lord C——m is

a recent proof of this. Such was the force of his elocution, that it could gain battles, subdue states, reverse laws, and make placemen tremble, till he was unhappily confounded by a place, a pension, and a peerage; and now, poor gentleman, he has nothing left to gratify his ambition, but the melancholy reflection of what he once was.

There is another herd of court liars, (excuse the phrase, sir, because it is the common opinion, that of all vermin, court liars are the most detestable) who fawn like a spaniel upon every prince that ascends the throne, in order to ingratiate themselves into his favour, thereby to make sure of their own emolument. If the manners of the prince are ever so dissolute, they caress him as their most wise and amiable monarch. Tho' he were as much of a dastard as Sardanapalus, they will persuade him that he may vie with Hector for magnanimity. If he is a drunkard, or glutton, they will flatter him with his temperance; or represent his luxury as a princely virtue, very becoming a royal personage; even if one half of his subjects be famishing for want of bread. Some of those court liars will tell their prince, that it is no crime at all for him, to enter his neighbour's territories, and murder twenty or thirty thousand of his subjects, tho' there is really no cause given on their part, for the hostile invasion. Some such villains precipitated Lewis of France into a war with Britain, which

would infallibly have proved his ruin, had he not been well befriended by some people near St. James's.

A truly patriotic courtier is a strong pillar to the throne, but court liars, are the destruction of that prince whose ear they govern.

It is my opinion, that a prince has need either to be a very wise man himself, or to have very honest men about him. Happy is that nation who has a wise and prudent king, and at the same time honest and faithful ministers. Earthly thrones are so infested with fawning flatterers, that if the prince is not very well acquainted with his bible, it is difficult for him to know, whether he is virtuous or vicious.

INFID. That is a book in little esteem. Great men are for the most part too polite to trouble themselves with its contents, because they are so unfavourable to their practices.

IMP. True, and by those means princes are the more readily deceived. For a mitred courtier may, perhaps, tell his prince, that it is lawful for a royal personage, to debauch the wife or daughter of one of an inferior rank, but unlawful for a plebeian; notwithstanding his spiritual lordship knows very well, that when God said, "Whoremongers and adulterers I will judge," he exempted not the prince any more than the peasant, for with him there is no respect of persons, on account of their worldly dignity.

Another right reverend courtier tells his

prince, that it is allowable enough in him, on the sabbath, after the irksome service is over at church, to divert himself with a quiet, civil game at chess, quadrille, or whatever his pious inclinations lead him to; and that it may be lawful for some favourite nobility to assist at the sport, but, says he, it is utterly unlawful for the husbandman and low mechanic; though the downy doctor knows well enough, that when the almighty sanctified the sabbath, it was not a part only, but the whole sabbath he intended.

INFID. Well, Impiator, whatever licence the right reverends allow at court, their sable brethren in the country are not less indulgent; for in most parishes in England, the people may swear or pray, get drunk or communicate, go to church or stay at home, get to heaven or hell, just as their inclination leads them, for any concern his reverence the parson gives himself, provided always he is not cheated of his dues.

IMP. I know, I am well befriended by many clergymen; but to return to the prince, I assure you I have often thought that, of all men, it is the greatest difficulty for him to be a good man, and get safe to heaven. He has so many about him, who are base enough to commend even his vices, and but very few who love him well enough to correct his errors. But if I become a moralist now, you'll suppose I act out of character. However, many

have exhausted all their wit, and good nature upon the court liars, they are still the same, they lie as fast as ever for the sake of money, estates, high places, &c. therefore some people call them mercenary liars.

But many of the inhabitants of this canton are less ambitious, and will very freely tell lies for a penny gain; amongst those are the travelling tradesmen, who carry their shops upon their backs. Them we call the petty dealers, and the humble liars. But we have others more generous still, who will give you a lie fresh from the mint, with no other view but to raise a laugh; these we call the merry liars, because they go laughing to hell. Others we have who stand in the capacity of godfathers and godmothers, who very roundly promise and vow for to do, for the child, what they never intend to perform. Some people call them the fool-hardy liars. Next to them reside a venerable tribe, called by the name of reverend liars. Reverend, because in holy orders; and liars, because they tell my lord bishop, that they are moved by the Holy Ghost, to take upon them the office of a deacon, whereas they are moved by the hope of a good living, not knowing that there is such a being as the Holy Ghost; and deeming it enthusiasm to profess to be moved by him. When once put into orders, and a benefice, those worthy gentlemen rave against all who profess to be influenced in their devotion, by

the holy spirit, as fanatics, enthusiasts, and madmen. Now either my good friend the parson lies to my lord bishop or his congregation: but the truth is he lies on both.

The fourth canton is that of sabbath-breakers, which is a very populous, polite, and opulent canton indeed. The far greater part of the nobility, and other gentlemen of rank and fortune, reside here; they are too well bred to worship God on Sunday, in public or private. They scorn to suppose themselves indebted to the almighty for life, and breath, and all things; or to be accountable to him for the use they make of their time, estates and talents. They leave it to the low lived mechanics, to go to church or meeting, or when there, to be devout and take notice of what they are about. Let the parson talk about heaven, or hell, or what he will, they are unconcerned, never once supposing themselves endued with immortal souls.

There is my good friend, my lord Timelagg, a nobleman of the first distinction; he is so taken up through the week, with contriving how to provide for himself and his creatures, that he is in no condition to go to church on Sunday, but chooses some convenient part of it for an airing; either in the coach with my lady, or on horseback with his cousin 'squire Idle. Mrs Housekeeper also is very closely employed in preparing tea and chocolate against their return. Mr Steward is very busy

in preparing his rent rolls, studiously contriving how to extract an estate for himself, out of his master's, so that he cannot go to church at any rate. The footman and my lady's woman must needs attend their master and mistress, the coachman and postillion must guide the machine; the butler and groom must be within call, one to take care of the horses, and the other to furnish with claret, or champaign; so that the minister is very little obliged to his lordship for finding him an auditory to preach to.

The London tradesmen come up as near to his lordship's example as their circumstances will admit of; their spirits are quite exhausted with the fatigues of weekly business; therefore instead of leading their families duly to church, you may meet squadrons of them every Saturday night and Sunday morning, going to regale themselves with a Sunday's pleasure, which consists in eating, carousing, and riding.

Then there is your sabbath-day visitors; very genteel people. The tea-table gossips are much concerned here, and here you may find hundreds of tables, the conversation of which is supported at the expence of the reputation of some absent; for it must be observed that our gossips are so absolutely destitute of innate ideas, and are such perfect strangers to the affairs of civil life, that they cannot support conversation five minutes at a sitting, but by the help of slander. Hence

some people have said, that slander is the very soul of conversation. And sure enough if you will pick out all the slanderous expressions from the conversation of our gossips, you will have but a very scanty fragment remaining.

There is others so given up to indolence, that they keep great part of the sabbath in bed, on a couch, or in the easy chair; these people are so exceedingly opprest with the weight of their own bodies that they can attend at neither church nor chapel, although active enough the other parts of the week; and yet they are good Christians, and hope to go to heaven when they die; and yet they seldom think of any thing, but living for ever, in order to which they eat, drink, and sleep away the sabbath. These go by the name of lazy sabbath-breakers, and all who are employed the whole morning, in preparing superfluities for dinner, live along with them.

Another class of sabbath-breakers, consists of the petty dealers, who buy or sell commodities, for back or belly, on the sabbath day. We call them the mistrustful sabbath-breakers, because they cannot trust God with their customers; and slothful sabbath-breakers, because they do not provide for their families, on the six days appointed for labour. England, with all its bravery, is horribly disgraced by a set of prophane people, such as grocers, chandlers, butchers, barbers, and bakers; who will not miss the taking a penny on the sabbath, any

more than another day. Besides them, there are taylors, mantua and shoemakers, who with their late finishes, make great encroachments on the sabbath, and that in the most open manner.

INFID. I thought in England, the law had made provision against such enormous breaches of the sabbath.

IMP. Yes, the laws do indeed make provision for the suppression of such vices, but I have the pleasure of seeing the enforcing of those laws, very often, left with people, who are entirely devoted to my interest; so the laws are frequently asleep, when I am awake and upon my rounds.

But there is another tribe against whom there is no human law. I mean the thinking sabbath-breakers; a careful industrious set of people, esteemed by all and known but to few. They are constantly employed through the week, and are glad of the sabbath's approach, that they may repair their bodily fatigue, and give a free scope to their plodding minds. When they awake on the sabbath morning, they are deeply contemplating some transactions of the past week, or concerting measures proper to be followed in the ensuing. Nor does the man alter his subject when he goes to church. No, he is quite uniform, try him, and you will find him all of a piece. Let the parson choose what subject he will, the other sticks to his text; so that it often happens

when the minister thinks his auditory is collected, and the bulk of his parish appear at church he is mistaken, for the greatest part of those whom he thinks to be present, are only there in appearance ; their minds, their better part, being absent on other occasions.

For instance, the parson sometimes thinks that he sees esquire Folly and madam his lady, in the front pew of the right hand gallery : but he is mistaken, for only their bodies are there, their minds are absent. As for the esquire, he is busy chasing the hare or fox, over all the hedges and ditches in his manor ; and his lady is mentally at this ball, or the other assembly, or at this play, or the other opera ; or perhaps she is cheapening silks at Mr Cant's silk-mercier, on Ludgate-hill,

Sometimes the merchant seems to be at church ; however he is only there in body, his soul having sailed in the good ship Bonaventure, to buy slaves on the coast of Guinea, or barter goods at Bengal or Malabar. The mercer, draper, and grocer, seem sometimes to be there, but frequently it is an imposition, for although their bodies may indeed be present, their souls are gone on a journey, to visit their customers, or are left at home in the counting-house, balancing their books ; examining their tradesmen's bills, that they may know with whom they can deal to the greatest advantage. Perhaps issuing forth a *capias* against esquire Latepay, a gentleman well known to

those dealers; or it may be, the soul is busy, entering protests against certain extravagant manufacturers.

As for the industrious farmer, you may well think, he has something else to employ his mind, than either sermon or prayers: for it must needs require much thought and forecast to determine right, where to sow his wheat, where his clover, and what land to set apart for hemp; how to dispose of his young colt, and the grey horse, who is in danger of losing his eyes. And he, good man, hath found from long experience, that he can contrive better at church than any where else; and being willing to thrive in the world, he will let slip no opportunity proper for advantageous consideration.

But I can tell you, sir, if the people so frequently put the cheat upon their parson, he in his turn retaliates upon them; and many times when the congregation flatter themselves that, they see the parson in and hear his voice from the pulpit, they are mistaken, for it is only his body, his soul being attending the levee of this nobleman, or the other bishop, making his court for a fatter benifice. These, sir, are some of the thinking sabbath-breakers.

Then there are the mad sabbath-breakers, a set of the very dregs of humanity, and yet by some means or other their impious practices are connived at, notwithstanding interdicted by all laws divine and human. Such are our

pellet throwers in Yorkshire and Durham, our foot-ball tossers, who are found all over the nation; our leapers, runners, tavern-haunters, and all of every denomination who exercise themselves in any sport on the sabbath, are stationed along with the mad sabbath-breakers.

Last of all there are our religious sabbath-breakers, a district that is formed of party zealots, and self-seekers, both preachers and hearers. As for the former, their doctrine is various, one man preaches the pope, another preaches the councils, one preaches St. Dominic, another St. Francis. One preaches episcopacy, like the great Sacheveral, another preaches presbytery, as the only way of salvation. One preaches up mankind in general, and another preaches his own personal endowments in particular, but as for preaching Jesus Christ, that is quite foreign to their purpose, and is therefore left to be performed by others. Thus, sire, you have had a view of the canton of sabbath-breakers.

INFID. And a noble canton it is, my son, both rich and populous, of great service to us, and vast enlargement to the territories of Belzebub. How illustrious is the throne of great Impiator! I long to have a description of the rest of your kingdom, but for the present I must be gone, my son. Will you please to give me the meeting here to-morrow morning?

IMP. I will, sir, adieu.

DIALOGUE VI.

Fastosus and Avaro.

PRIVY to the appointment betwixt Fastosus and Avaro, I resolved to stay their coming, and had not been long before I saw them at a distance, walking up the valley towards me. Arrived at the usual place of conference, Fastosus struck twice with his rod on the earth, and instantly there arose two thrones of the blackest ebony, one of which he occupied himself, and the other was filled by his cousin Avaro. Thus enthroned, Fastosus opened the conversation, whilst I seized my pen, and sat eager to catch the fleeting sound.

FAST. You know, Avaro, when we parted in the morning, I was going to assist my lady Gaiety, to dress for her visit to my good lord Frolic. I went accordingly, and hard work I assure you we had of it. As soon as I appeared before the toilet, I received orders to render myself invisible, and not to depart the room, that I might be in readiness to adjust the head-dress, and bosom ornaments. Yes, madam, said I, I will give your ladyship due attendance; with that I rendered myself invisible to her, but continued visible to all other behold-

ers. So to dressing we went. First we ornamented her feet, which was attended with very considerable difficulty; it cost us several tyings and untyings before her ladyship was pleased with her own foot. At last having finished the feet, and my lady viewed them several times in every position, we proceeded to other parts of the important work. First we did and then we undid every part of the finery. But our hardest work about the head and bosom was how to put one as much as possible out of its native form, and to expose the other, so as to make sure of attracting the eyes of beholders. Monsieur Frissieur, who was our assistant gave it as his opinion, that to come up to the very zenith of the mode, it was necessary she should bear an head as much as possible, in resemblance to a ram without horns; and Mrs Prude, my lady's woman, told us plainly, that Mrs Pander whose province is to establish female customs, had expressly declared, every lady worth above one hundred a-year, ought in full dress to wear her bosom quite naked. My lady is adorned with excellent hair, but it will not serve her except it bear a look the most unnatural possible. Her skin, fair as alabaster, we were obliged to daub with patches, the colour of Belzebub's coat, as a token of her loyalty to the black prince of the nether regions. But how to place these patches was a question of no ordinary concern, and hardly resolved at

last. First we tried one large patch on her chin, but my lady soon perceived, that it hid the beauteous dimple, which nature had there imprest, and therefore it was presently removed. Then we tried how the cheek would answer, but alas! it obscured the lively rose, which is a native there, and which my lady takes great delight to view in her glass; on this account we exempted the cheek from the burden. At last, after much anxiety, and very serious consideration, it was resolved that we should fix it on the middle of her forehead, resembling the eye of a cyclop, and put a little one, on the left side of her chin, bearing the likeness of a mole. However, it cost several trials with them in both places, ere the patches would lie agreeable to her ladyship's fancy.

AVAR. Ah! Fastosus, if the ladies only knew, how ridiculous they make themselves look in the eyes of the judicious, they would be very loath thus to deform their native beauty. What delicate beauty? What perfect comeliness do we see rendered disagreeable, and ridiculous by these transformations. And how can they be but disagreeable and ridiculous, when all the decorations of nature lie concealed, and nothing appears but the manufactory of art, that great supplanter of nature? Such ladies are certainly greatly deceived by you, Fastosus; for the end proposed by all those metamorphoses is, to render themselves agreeable to the gentlemen, whereas they pro-

duce the contrary effect. Art can never beget love. This is nature's work alone. Art may indeed excite lust ; but nature alone begets that love which a virtuous lady would strive to obtain. It is strange, Fastosus, that nature has so little, and affectation such great concern among people of fashion as at this day ? Well I hope you pleased her at last ?

FAST. Yes, yes, I hope I did, but my work did not end with madam : for Mrs. Prude, her woman, who was assisting us in the equipment of her lady, and often put her tongue into her cheek, and bit her lip, to prevent her laughing out, when she saw her mistress's vanity. As soon as I had done with her lady, beseeched me that I would put a few pins into her clothes, because she was to attend her mistress to lord Frolic's ; and notwithstanding my patience was almost spent before, I was obliged to stay ever so long, pinning and unpinning her, for Mrs Prude affected the fine gentlewoman, almost as much as her mistress.

But what vexed me worse than all the rest was, just as I had got to the bottom of the stairs, to make my escape, the cook-maid caught me in her greasy arms, and begged me to assist her to dress herself in her half-holiday clothes, as her sweetheart was to take the advantage of her lady's absence to come and visit her. I could not deny the girl, because I thought she really had need of considerable

amendment, before she presented herself to her lover. So after we had pinned and unpinned a considerable time, I burst through the casement, to avoid the importunity of the laundry and chamber maids, whom I saw coming. Thus I gave them the slip, for those ladies and their female attendants, would drudge any devil in hell off his feet, might they have their own way. But I am right glad that I am come hither from among them.

AVAR. Then, sir, I perceive with all your greatness you have no objection to assisting a waiting woman, or a cook-maid occasionally.

FAST. No objection at all, cousin; the soul of a waiting woman will fill a vacancy in hell, as well as that of her lady. The difference is this; the lady of honor is capable of drawing more to hell along with her, than her waiting woman can, therefore I choose to make sure of the mistress, and for the most part the maid comes along by her example. But as soon as we get them safely inclosed within our flaming prison, we let them see we are no respecters of persons; for the mistress and her maids, my lord and his valet, the squire and his groom, have all the same apartment allotted them, feed all at the same table, drink of the same cup, and are served by the same devil, whom they never find to be sparing of his liquor; but to serve them plenteously, though much contrary to their inclinations.

AVAR. That doctrine you unpreach when

you attend upon them Fastosus. You wisely keep your thumb upon that, and indeed it is well so to do ; for comely as your appearance is, they would discard you else. Serious thoughts of futurity would spoil all our sport, uncle.

FAST. Indeed, Avaro, I am not such an half-wit as to tell my lord, that his riches and grandeur, if not duly improved will sink him lower in the bottomless abyss, than the rustic plebeian ; nor am I such an inconsiderate devil, as to tell him that his hunting, hawking, horse-coursing, cock-fighting, card-playing, drinking, swearing, whoring, &c. are the broad ways to never-ending torment. Neither do I foolishly tell my lady, that balls, assemblies, plays, &c. are the rose paths which lead most infallibly to ruin. No, no, let me alone for that ; I warrant me I can keep my counsel well enough ; and as for them they will find all out at last, without any instruction.

AVAR. If I remember right, Fastosus, when we parted last, you were relating the manner in which you made your entrance good amongst men ; I should be glad, sir, if you will be so obliging as to finish that account.

FAST. I purpose it, Avaro. You may remember I told you that, great Belzebub, having discovered the woman, to be the weaker vessel, he made no attempts upon the virtue of the man, but resolved by all means to seduce the woman, not doubting but she would

bring over her husband to our interest along with her. It happened one night that Adam had a dream, ominous of her conquest, which made him very fearful, lest any part of his, or his wife's conduct should promote the dire event ; therefore he reasoned with her, concerning their duty to their creator, gave her the strictest charge, to keep out of the way of temptation, and withal informed her, that he was not without his fears, even upon her account. But she for her part, just as the devil would have it, resolved to separate herself from her husband that day, which she had never done before. Whether she thought to endear herself more to him, by letting him see how well she would resist temptation, if any should offer, or take it rather ill, to be under his tutorage, I pretend not to say ; but maugre all his intreaties, she would go forth, by herself, into a distant walk, to gather some delicious berries, for an innocent repast for her and her lord, at noon.

This was an opportunity, just to Belzebub's wish, and he took care to improve it to advantage. I told you before, that previous to this, he had possessed the body of a beautiful snake, in those days man's familiar domestic ; and now finding Eve at a distance from her husband, the serpent discovered himself to her, and with more than animal gestures attracted her eye. Captivated with its unusual motion, she stood ravished with its beauties and admir-

ing its agility. As it drew near to her, she put forth her gentle hand, stroaked its skin, and the subtle animal, after its manner, returned the compliment by laying its shining head on her lap. Their station was near to the tree of knowledge of good and evil, upon which the forbidden fruit luxuriously hung. To this tree the serpent frequently looked with all the languishment of ardent desire, till once he made sure that the woman observed it. Lye still, thou pretty creature, said she, (stroaking it). what makes thee look so earnestly at that prohibited fruit?" " Ah! thou fair goddess, returned the serpent, I have good reason to admire the sovereign virtue of that delicious tree; for I was created only in a brutal station, without consciousness of mind, or the use of my tongue; till being on my thoughtless ramble yesterday, I chanced to espy this amazing tree, whose fruit hangs in such luxuriance. After a short pause, such as a brute may be capable of, I climbed up the tree, and began to feast on the most delicious fruit that ever was eaten. Joyful at my happy fate, I soon became sensible of a self-conscious mind, capable of discerning between good and evil. Soon my tongue, which before cleaved to the roof of my mouth, was untied, and I could express sentiments of joy in the most rational manner. And now when I met with you, I was going to renew my repast on the fruit of that sovereign tree."

AVAR. Oh! Fastosus. The most subtle

scheme that ever was heard of! Well, this may be spoken to the honor of Belzebub, when I am dead and gone.

FAST. Well, but Satan did not then know of the happy consequences that have since arisen from this affair, to some part of the human race. However, having laid his snare with all the subtilty he was master of, he thought it well to assault the pure mind of Eve with unbelief*. He asked her, if the reason why she was so divinely beautiful, was not her feeding often upon the fruit of that so sovereign a tree? The woman answered, "No, we have never so much as once tasted of it, but invariably observed the command of our great Creator, who hath put us into this garden, and said unto us, "Of every tree of the garden ye may freely eat, but the fruit of the tree of knowledge, of good and evil, ye may not eat, for in the day ye eat thereof ye shall surely die." To whom the serpent. "Indeed! Did he really say so? Are you not mistaken think you? Die too! why am not I dead then, I who have eaten of it so plenteously? No, no, you shall not die. That is only an empty threatening to keep you in subjection to him: for he very well knows, that the moment you eat thereof, you shall be like himself, knowing good and evil; no longer be man and woman, but become gods."

The woman replied, "Aye, but my pretty

* See page 81.

creature, how shall I know that I shall be a goddess, if I should venture to eat of that desirable fruit." "Know! said the serpent, you may easily know it, if you consider that if I, who was created only a brute beast, am by eating the fruit of this tree, exalted to humanity, you, who are more than half a God already, shall certainly, by so doing, be exalted to real divinity." With these words he injected into her bosom some seeds of my nature, which fermented to that degree, that nothing would now serve her turn but to be deified. Sagacious Belzebub, perceiving the uproar I had made in her mind, introduced all the train of real vices, which now infect the human species; subjected her wholly to his sway, and she as his instrument, could have no rest till she got her husband's neck also fast in Belzebub's yoke.

Thus was pride first introduced into the terrene creation, and thus was man subjected to my powerful sway. Being brought forth in the heart of man, I arrived instantly at full growth, involved them in sorrow, enveloped them in blindness and ignorance; and instead of that happiness and dignity which Belzebub had promised them, of becoming gods, I brought forth in them, trusty Shame, the elder born of my earthly family; and he, as a spirit of great power, made Adam and Eve fly to a thicket, to hide themselves from the presence of an offended God. Instead of becoming gods,

I transformed them into the image and likeness of father Belzebub, in which image they begat and brought forth their children. It was now that I begat the lovely Discordans ; to us the more lovely, because he is anti-natural. No sooner was he born, but he sounded a trumpet, and cried, " to arms, to arms." Then you might have seen the rhinoceros and elephant, the eagle and dragon, the lion, panther and wolf, appear in all the fury of martial spirit, and proclaimed an eternal war against one another : nor were Adam and Eve exempted from domestic uneasiness themselves.

AVAR. All this worked just as the devil would have it ; and greatly enlarged the territories of hell, by annexing earth to the infernal crown. Well, uncle, I perceive by your account, that you are the father of sin, in the mind of both angels and men.

FAST. True, Avaro, I am, and so well is my power establiſhed, that I am the very last that shall be subdued, and rooted out of the hearts, even of those that hate me, and who at last shall be delivered from my yoke. This is true, cousin, whether you believe it or not, and I assure you, that, I have the pleasure of giving many a painful heart-pang, even to those who curse my name and nature. But to my story, cousin, I manifested my powerful sway over man, in the case of my faithful servant Cain, not only in his bloody revenge against his brother Abel, who had revolted from

our government, but in making him despair under his punishment.

I triumphed gloriously over the inhabitants of the antideluvian world, who for my sake, scorned to submit to the commandments of God, resolving to be guided by the thoughts of their own hearts, all of which were inspired by me, therefore every thought and imagination of the heart was only evil continually. I wrought them up to such a degree of rebellion, that the Almighty resolved to bear with them no longer, but to sweep them away with the besom of destruction; yet he would not do it without giving them proper warning, and calling them to repentance and reformation. One Noah, a famous preacher of righteousness, was the instrument raised up, on this occasion, and to be sure the man preached faithfully, and fervently; but I had the pleasure of hardening the people's hearts to that degree, that he met with nothing but abuse for his pains. Every body accounted him to be a frantic enthusiast, fanatic, or methodist; till the divine patience was quite worn out, and their destruction came upon them by a deluge, which swept them all from the face of the earth, except this same Noah and his family; and for my part I do not remember a time, on which hell had so many visitants at once as then.

AVAR. But how could Noah and his family be saved, when the deluge came upon all the earth?

FAST. Why, Avaro, it was by the help of a ship, which he was taught to build. For this same Noah was the first ship-carpenter in the world, and although a prince, he was not above labouring with his hands. But it galls me to think, how the almighty mixes mercy with judgment, for in this destruction which he brought upon the old world, he taught the new world the most necessary and useful art of navigation, by means of which, he will spread the knowledge of himself over all the earth.

After this I set up my lofty standard on the plains of Shinar; multitudes flocked to it, and became my humble servants. It was now, I projected the scheme of erecting a tower equal in altitude to Jacob's ladder. Two special advantages I alleged to them would accrue from it when finished. The first to perpetuate their name to the latest posterity: the second and greatest advantage would be, that thereby they might bid defiance to the almighty. Such provision being made for their safety, that, on the first appearances of judgment begun, they might retire to the tower, where the waters could not follow them. But here you may observe, I played the devil with the children of men, for, although I flattered them with such advantages, I believed in my heart, that such a presumptuous, daring undertaking, would have provoked the Almighty, utterly to have destroyed them root and branch. And indeed at one time I thought I had gained my

point, for he did come down and confounded their language in such a manner, that the great design miscarried. It was diverting to hear the bricklayer call for mortar, and lo, a box of brick was brought him ; another calls for bricks, and the server runs for a board of mortar ; one calls out for a level, and he receives a plumb-line ; another asks for a square, and a level is brought him. The bricklayers, provoked to see themselves mocked by their servants, not as yet knowing their language to be confounded, began to lay their resentment upon the bones of the labourers ; and the labourers considering themselves as very ill used, returned the abuse upon the builders, and thus they quarrelled and bickered, till they were fain to leave off the work, and betake themselves to other employments.

But alas ! cousin, in this affair the devil was outwitted ; for we all thought, that this haughty attempt would have provoked God utterly to destroy them ; but he made use of our project only to send them abroad to people the earth, the more widely to make his glories known. And to the deep mortification of all our black fraternity, especially father Belzebub, upon the ruins of the tower was written in everlasting characters, the following motto, “ Here the devil overshot himself.” But this was a trifling disappointment in comparison of many others, some of which I may perhaps give you an account of.

Wherever the sons of Noah went, I went along with them, and not a great number of years had the earth been dry, before I persuaded them to forge, found, and carve to themselves objects of religious adoration, more agreeable to their fancy, than the God who made them; and by this means it was, that pagan idolatry was introduced, which, strictly speaking, is the religion of pride alone; even as the present Roman catholic religion is that of pride and covetousness. I will tell you strange things of my government, Avaro, at a time convenient; but as we were coming along, you mentioned somewhat about the clergy of France, pray what of them, cousin?

AVAR. I have often, sir, made honorable mention of the dutiful disposition of my dear children the French parsons; but I had some years ago, occasion to try an experiment, which greatly quickened their devotion, and cloathed the face of all the country with poignant sorrow. By their unwearied pursuit of the interest of the church, that is to say, by their coaxing, wheedling, and threatening of people, out of their goods and chattles, for the benefit of the clergy; they were grown so fat and purse-proud, they were not able to say half of the masses they were paid for, nor to attend upon the duties of their pretended devotion; which persisting in, they themselves would have contributed, to the opening of people's eyes, to discover the cheat.

I imagined that nothing could be more suitable, than physic, to purge off some of their grossness. I went straight to Versailles, demanded an interview with the most Christian Lewis, and accordingly was introduced by one of the lords of his bed-chamber. As soon as he had done me greeting after the royal manner, proportionable to his very great esteem for me, I opened the conversation in the following manner, "My royal friend, said I, perceiving that you have been ransacking the world lately, in quest of gold, to supply your pressing and growing wants, I am come to inform you where you may meet with store of moidores; yea, treasures in abundance, without travelling out of your own dominions." "Is it possible, said he, I pray thee lovely spirit, where are the golden heaps to be found?" I replied, "the clergy, the clergy, sir, are so overgrown in riches, that they are hardly able to say an hospitable mass for the dead, or even to go about to cheat and defraud people out of their money and souls as heretofore." "Ungrateful villains, said he, to hoard up their money to lie by them useless, when I, their king, am just at the point of becoming bankrupt. I'll ease them of their burden I warrant you; I'll let them for once know, that they have another master besides the pope, and leave it to them to replace their stores the nearest way they can." I was not afraid but my scheme would work to my mind, for I took

him at the very nick of time, when the king of England had emptied his coffers, by destroying his naval force and trade; and poor gentleman he knew not well how to fill them again.

Glad of such an opportunity, he assembled the heads of the clergy, and demanded of them an exorbitant sum, in the way of a free gift; a very genteel way of robbing the church indeed. The holy gownsmen, like dear children of their good Avaro, showed themselves as tenacious of their gold, as the paw of a lion is of its prey. They used every argument which priestly subtilty could invent; they lugged in both heaven and earth as protectors of their property; yea, they even told him that to command them to part with their money, was no less than robbing the Almighty, just as if the Almighty and they were partners in the trade of priestcraft. But clergymen have the advantages of all princes in that, their cause is always the cause of God; although God has in reality, nothing to do with them or it. They held both with teeth and hands, rather than generously to assist their sovereign, though now become almost insolvent. But you know the proverb "The weaker goes to the wall;" and so it was with them. He being stronger than they, prevailed, and although their money came from their coffers like blood from their hearts, they were obliged to comply. But I can assure you, the parting with it cost them

more real distress of soul, than ever the selling of their consciences to obtain it had done. The sorrow of the priests is for the most part a farce, but their sorrow on this occasion, was deep and unfeigned.

It was not a great while after that, moidores failed a second time, and other resources being drained, he again had recourse to the sons of the clergy ; and did by them as they commonly do by the laity. I mean, their money being gone, he was content with stripping them of their plate ; so that were you now to see the cabinet of a French priest, you would find it as empty of plate as Glaud the shepherd's pantry. And I am of opinion, that Lewis having found the way to their nest, he will take care, they be no more overgrown in riches. But to repair their late losses they can now look out for a prey, with as much penetration as an eagle, and are rapid as a panther in seizing on it.

FAST. It is my opinion, cousin, that, if princes were to take care that the church should not become too rich, there would not be so many religions as there are ; but who would not be a priest, or a nun, when they may roll amidst the blessings of both worlds ; and under the pretence of religious retirement, enjoy every thing grateful to the flesh, in the greatest luxuriance, without any labour or toil of their own. I assure you, cousin, if I were

not a devil, I would choose to be a priest myself.

AVAR. Being a priest is not such a great privilege now as it has been, though it is still preferable to any trade of the lay kind, the expulsion of the Jesuits has been very injurious to priestcraft. The church is sure to thrive in the reign of a prince who is under the direction of a jesuitical confessor; and the priesthood will always find in him a powerful protector: but I fear much that the princes of Europe, from their late advances, will at last throw off the yoke of ecclesiastical tyranny.

FAST. In fact, cousin, it is not a little strange, that they have not done it ere now. Nothing can be more preposterous, than, for a prince, who hath sovereign sway over extensive dominions, to be under the controul of an arrogant priest, as if it were by him that kings reign and princes decree judgment. Or as if he were the prince of the kings of the earth.

However, cousin, you forget that it is time for us to go on our nocturnal circuits. Mine is very extensive, I must therefore bid you adieu. To-morrow morning let us meet here.

DIALOGUE VII.

Infidelis and Impiator.

FROM what I had heard and seen, you may think I took care not to be too late, in attending the sable gentry in Horrida Vallis; where I was got before any of them arrived; and prepared for taking down their discourse, the first of which, that I heard, was by Infidelis to Impiator.

INFID. How illustrious is thy throne? How extensive are thy dominions, oh! great Impiator, my son! Before you, the greatest grandees of the earth do bow. Will you please my son to finish your account of the remaining part of your territories?

IMP. I will, sir, and you may observe that the fifth canton is that of the adulterers and fornicators. These are divided into literal and mystical. The class of literal adulterers and fornicators, are so fashionable and notorious a people, that a description of them seems unnecessary; and so very disagreeable, that it would be offensive to you. I shall therefore do no more than describe their dwelling, and assure you sire, that every individual of them is a very humble servant to your son Impiator.

Their dwelling is on the banks of a river, the source of which is in the court which runs through every part of the king's dominions, carrying the inhabitants along with it; and at last disembogues itself in hell, where all adulterers and fornicators shall infallibly be tormented, as a proper counterbalance for their fleshly pleasures; where instead of women they shall have devils; instead of wine the sulphurous liquid, and instead of beds of down, the boisterous billows of Phlegethon.

Next to them are the mystical adulterers, and fornicators. By whom I mean all that have any commerce with the whore of Rome, that old bawd with the scarlet gown: or in other words, all who have the mark of the beast, either on their foreheads, or their right hands, and such who have this mark upon both.

By those who have the mark of the beast upon their foreheads, I mean the worthy preachers, and hearers of the Arminian doctrine of the church of Rome; as also the strait-hooped gentlemen, who believe with the charitable Italians, that there can be no true faith but that which they profess, nor salvation but in their community. The far greater part of the clergy belong to the former, and the good Sandemanians, belong to the latter class of doctrinal papists, or mystical adulterers.

By these who have the mark of the beast upon their right hand, I mean the practical

papists; the whole bulk of the holy catholic church, and besides them, all that do the works of the beast, after the example of that orthodox church. By the works of the beast some understand every part of religion which is not founded upon scripture institution. Such, say they, are consecrating of churches, and baptising of bells; dedication of meeting-houses to certain saints or angels, as the patrons of parishes; the worshipping of saints and angels, by celebrating an annual festival in honor of their name; such are your observers of high festivals, abstinence from meat at certain seasons of the year; worshipping towards the east, as if God were not every where present. Bowing at the name of Jesus, as if it was more august than that of Jehovah, &c. Such, sir, with many more whom I might name, are the mystical adulterers and fornicators.

INFID. Aye, but my son, you have not told me which are the fornicators, and which the adulterers, I want to hear that, for the one is usually distinguished from the other.

IMP. Yes sir, they are distinguishable enough: for the practical profest papists profess not the least degree of relation to Jesus Christ, as the head of the Christian church, but own themselves to be the adorers of the whore, who sits on many waters, are held to be the fornicators; whereas nominal protestants, profess themselves married to Jesus

Christ, as the great head of the Christian church, and notwithstanding this pretended marriage with him, maintain a doctrinal commerce with the whore of Rome; on which account they are to be held as the adulterers.

The sixth canton is the murderers habitation, which is divided into two grand divisions. In the first are murderers of others, these are subdivided into petty cantons. In the first of which live the mental murderers, just upon the frontiers of the country. They are a people who, without just cause, are angry with their neighbours; this lambent flame they inwardly cherish, till revenge is begotten along with hatred, envy, and malice; with them, therefore, nothing is wanting but opportunity to destroy the reputation, and life of the object of their hatred, with safety to themselves; but very often it happens that their hatred and revenge destroy their subjects, ere they have an opportunity of avenging themselves. The verbal murderers live next to them, in a very spacious country, because they are very numerous. By the verbal murderers I mean, those who withhold from the character of others, the good which they do deserve, and speak of them the evil which they do not deserve; or even the evil which they do deserve, in a way, in which, they would not wish others to speak of themselves, in like circumstances. I attend, for my part, in many companies, where the conversation cannot possibly be sup-

ported, for a quarter of an hour, but at the expence of some absent acquaintance, and so fashionable is this, in polite life, that it is become a proverb, “That scandal is the very life and soul of conversation.” To this petty canton belong all talebearers, backbiters, railers, evil-surmizers, and particularly the very obliging gentry, who talk, But, to the end of all their encomiums on others, as “He is a good sort of gentleman, But—or she is an agreeable lady enough, But —” where you may observe, that little unintelligible word, But, stabs the gentleman and lady’s reputation through and through.

Having past through this, you come into the country of those who murder with their looks. In this country you may see an eye to curse a man to hell and damnation, and an eye-brow, call a man a scoundrel, and knock him down. The Rev. Mr Adam Gib, primate of the associate synod in Scotland, has lately had his heart wounded so deeply, by the looks of some of his elders, that it is thought he cannot recover the stroke as long as he lives; but for the good of the public, he hath prosecuted them before the presbytery, who, without enquiring into facts, sentenced the reputation of the irreverend elders to be hanged, drawn, and quartered, to the great consolation of the pious sufferer. As soon as you get out of this country, you come

Fourthly, Into a very extensive plain, in-

habited by what may be called domestic murderers. A set of beings who murder with impunity, no suitable laws being provided against them.

Here dwells the parent who spends wastefully, what should regularly support his family, so that his children are brought up in the most dissolute and irreligious manner, as a preparative to the most vicious practices; hence, whether the children prove virtuous or vicious, strict equity accounts the profuse and careless parent the murderer. Near to those murderous parents lives the lascivious husband, who estrangeth himself from his lawful consort, and frequenteth the company of lewd women. Many you may find here, who, as the very worst of felons, rob their wives and children, of their legal property, to support the most infamous strumpets, who, like the horse leach, are continually saying, give, give. Such men are sure to find the truth of that saying, "A whore is a deep ditch." Here it is a very common thing to see the most virtuous women, so ill used by their murderous husbands, that they languish and grieve under their affliction, till at last they die of a broken heart. No assassin ever better deserved the gallows, than such husbands, for no assassin ever put the person whom he murdered to equal torture. The very same may be said of the lascivious strumpet, of high or low degree, who is false to her husband.

Among domestic murderers, live the parents who, for the sake of an agreeable settlement, oblige their children to marry, with persons whom they cannot possibly love. This lays a sure foundation for certain murder, and brings the party to the grave in the most distressing manner.

But if covetous parents, would only consider, that, a compelled marriage is worse than a poisoned dagger, plunged into the bosom of their offspring, they would certainly have more compassion than to persist in the iniquitous measure. Here likewise live those, who restrain their children from marrying the objects of their choice, merely because there is a deficiency, of a few hundreds, or thousands, in the fortune. Parents who, can relish nothing but money, and have a wrong notion of honour, make no scruple of conscience, to render their children miserable all their days, rather than suffer them to marry a degree and half below themselves. It is very strange, that the laws of nations should make no provision against this murder, and stranger still that those of Britain countenance, and encourage it.

However, marriages are seldom happy, where the affections are not joined, prior to the matrimonial ceremony. Money may unite the persons, but it cannot unite the affections as appears in numberless instances; of which disconsolate, dull and heavy husbands, broken-hearted wives, frequent divorces, elopements.

domestic quarrels, and divided families, the natural effect of forced marriages are evidences.

There is yet another species of domestic murderers, connived at by the law. They are such who, not only train up their children in idleness, but in luxury and wantonness. By these means their spendthrift sons, if of high birth, are fitted to become robbers of the nation, when their own fortunes are spent; and if of middle life, they are fitted for the highway, and consequently for the halter. Nor is this method of training up, less fatal in its influences on the female sex, for it prepares them for the stews, or the suburbs of the stews, where gentlemen's courtezans dwell, perhaps for theft, and then for the gallows. Idleness and luxury, is as rank poison to the mind, as arsenic is to the body. Many people indeed, lament the young gentleman's unhappy fate when he is going to Tyburn, but very few, censure his parents, as the first cause of his untimely end, by the manner in which they brought him up. This is some comfort to us however, that though, such domestic murderers act with impunity from man, the law of God will take such notice of them, as to bring them to hell, if their crimes are not repented of. To be sure it would be more agreeable to us, to see them enter hell by way of Tyburn: but the devil cannot always have his will.

Another sort, are very careful, to preserve

the bodies of their children, by providing diligently for them, the necessaries and conveniences of life ; as they grow up, are as careful to preserve them, from the highway and the stews, by putting into their hands a business by which to obtain a comfortable livelihood ; and after all prove the murderers of their children. For on the one hand, they restrain them not from bad company, which leads to destruction ; company that corrupt the principles, vitiate the conduct, and lead into bad practices, such as sabbath-breaking, gaming, lying and swearing, &c. Nor on the other hand, do they take any pains to cultivate their infant minds, further than to know how, when, and to whom, they should make a genteel bow, and courtesy, and how to express the modish compliments in a graceful manner. They never once deem it necessary to instil into their minds an early sense of religion and virtue.

Many parents if their children learn a little polite behaviour, do not much care whether they read the bible at all.

In this country too dwell duellers, boxers, boasters, and provokers ; all the bands of assassins, and intriguers against mens lives. His hoary holiness is captain general of this band, also his cardinals and inquisitors are next to him in honor. Here dwell persecutors of every name ; popish, episcopal or presbyterian ; all who impose religion on men's consciences by the power of the sword.

The second division is that of self-murderers, and I assure you, sir, this is a very populous place, more crowded than the former. Here dwell gluttons, drunkards, and intemperate persons in general; for there are more who eat and drink themselves to death, than the fever, the consumption, and the sword destroy. Idle, lazy, and slothful persons, live here, under the character of second-hand murderers, their idle habits introducing diseases of the most fatal nature. The immoderately careful also, kill themselves with mere anxiety. In the next town the envious are stationed; those who are as mortally wounded, by the prosperity of their neighbour, as any man can be by a dagger. In the suburbs live those whom we call the impatient, for trouble is not so very deathly, as impatience under it. Over the bridge live the ambitious, a people of lofty views, who crack their heart-strings by climbing. In the neighbourhood of the latter live the lascivious, who kill themselves by little and little, and parboil their flesh, ere they present it to the worms. I might add to this list, a prodigious number besides, known amongst us by the name of soul murderers; but as I was never very remarkable for knowledge in casuistical divinity, I shall leave this to others, and proceed to

The seventh and royal canton of drunkards; which is divided into two very grand divisions, the first of which is inhabited by the sot, and

the second by merry companions. The soaking sots, are a well seasoned race, who seem as if some of their ancestors had been of the bristly kind. They are a swinish set of people, always grunting, but when their lips are in the cup, unless it may be, that the calf mounts them in the morning, and rides them till half past two, then dismounts just in the middle of dinner, and the eager swine vaults into the saddle, and rides them till they are lame. The ensign of the sots division, is a long tobacco pipe, and greasy fore breasts of a coat; and if any man have business with them he would do well to wait on them in the morning, before the calf dismounts; for after that they can do nothing but grunt, till sleep dismount the pig again; thus they are ridden alternately by the calf and the pig. The sots drink merely for the sake of liquor, and in process of time, their blood becomes so inflamed, that they carry the arms of their company upon their faces, which are dyed into a kind of bastard scarlet colour, and grow as rough as the skin of a shark, with preternatural pimples.

The second division is that of merry companions, or according to men of learning, good-fellows. They abhor the name, yet love the practice of drunkards; you could not affront them worse, than by telling them, they are in love with the landlady, for the sake of her liquor. Were you to ask them their reasons for frequenting the tavern, they would soon tell

you, that it is not for any love they have to the liquor, but they go there merely for the sake of good company. By the way, sire, they go to the wrong place to seek for it, for no good company haunt taverns and ale-houses. Good company is most likely to be found in good places, but taverns and ale-houses, are quite of another cast, being public portals, through which many pass to the nether regions. Yea, such a good opinion has Belzebub conceived of them, that many of the landladies, and their daughters, are appointed his factors and agents upon earth.

It is the practice of merry companions to meet at the tavern, or some other place of public resort, as many evenings in the week as business will admit of, to read and expound the newspapers, give their opinion of the proceedings of the ministry, of commercial transactions, or to comment on the operations of war. Sometimes they meet to play what they call a civil game at cards, back-gammon, &c. or it may be to reproach some neighbouring presbyterian parson, for his affected sanctity: for you must know that they not only hate sanctity itself, but its very appearance. Often you may hear them deride the fanatic, for what they call his narrow and bigotted spirit, and at the same time, applaud the reverend Mr Live-loose, for an affable, free and generous soul. Many of those merry companions, who will by no means bear the name of drunkard,

I can pick you out, who will drink a bottle or two at a sitting, and go home betwixt one and two in the morning with eyes as fierce as those of a hyæna.

In short, sir, if you were to go through my canton of drunkards, when our men are all at work, you would hear as great a noise, as if Vulcan with his cyclops were there, hammering thunder-bolts for Jupiter. And would certainly imagine, that hell had burst its belly, and poured out its entrails amongst us, on account of the hideous cursing, swearing, damning, sinking, scolding, and bawling, tearing and fighting, boasting, lying, cheating, and unclean words, looks, and gestures, which there abound. This, sir, is the royal canton, out of which I choose all my principal men; which you must own, to be sound policy, for if ever I can get a man to become a drunkard, I can cause him to commit what wickedness I please; and I must tell you, that this canton is inhabited by men of all raps, occupations, and persuasions.

Thus, reverend father, I have given you a brief account of my dominions, but if you were to pass through the several cantons, and see them all yourself, you would say, that the hundredth part has not been told you.

Oh! my child! my dear Impiator, how my aged heart is filled with joy, on hearing your pleasing story. Illustrious indeed is the kingdom of Prophanity. You honor me, my son!

Your success does great honor to the name of Infidelis. But I pray, do you know any thing of a set of people, whom they call Nazarenes ; they are the only people in the world who have cast off my yoke. Oh ! how it would rejoice me to hear, that your craftiness had engaged them in your service !

IMP. I know them very well. A small body of despised, precise creatures, hated by all the world. I assure you, sir, I have done all that lies in my power, to bring them under our dominion. But mortified I am to tell you, that I have never been able to conquer one of them. Immanuel hath published very strict laws in his kingdom, absolutely prohibiting his subjects from touching, tasting, or handling any thing that belongs to us, or so much as visiting our cantons ; and they are so firmly attached to his government, that it is with the greatest difficulty, now and then, we get one of them down into our mines. But when such a thing does happen, my subjects have a good day of feasting and mirth ; send gifts to one another, of such things as they have, and the shouts of joy, “ So we would have it,” may be heard in all the cantons of our dominions.

For instance, it happened once that Noah, was in the main, an utter enemy to our government, was induced to make a visit to the drunkards country, which caused much gladness through all the land. The triumphal flag was displayed upon the tents of Ham, where-

ever the news were spread, and every man reported to his neighbour, saying, "Behold he is become like one of us." At the same time, the confederates of Shem, covered themselves with sackcloth, put ashes on their heads, exchanged their pleasant songs for lamentations, mourning and woe; till the patriarch was safely returned to his own country again.

It happened also on a certain time, that I was happy enough to inveigle David the great, within the borders of the adulterers' canton; who, to cover the infamy of such an expedition, rushed with violent precipitation into the very heart of the canton of murderers. The monarch's arrival was soon proclaimed among all the murderers, and adulterers, who made a grand entertainment on the occasion, and invited the blasphemers to partake with them. Oh! Infidelis, if you were there, certainly you would have tired your sides with laughing, to see how they footed the treble dance, whilst the music played, "The best of them are as bad as ourselves." And all joined together in this chorus,

"What we do in public, they do in private,
"The difference is only in shew."

Then they clapped their hands, and shouted, "So, ho! brave boys. Now we are all on one side. The man after God's own heart hath joined our communion. The psalmist of Israel is now one of ourselves. Hypocrites altoge-

ther, who pretend to more religion than others." Thus, sire, from the fall of one, our people concluded that all were bad.

The like fell out in the case of Peter, the apostle, who, on a very dark night, missing his way, was first trapped in the liars snare, and then in the swearers gin, so that he denied the Lord who bought him, and cursed and swore, that he did not so much as know Jesus of Nazareth. I can tell you, when such a thing does happen, that we entrap one of the Nazarenes, it greatly encreaseth the industry of my subjects, and bends them more than ever under my yoke. Indeed, as there is no other way to Zion, but what lies directly through the very heart of my dominions, there is now and then, one of them tumbles into our mines, especially in the dark and long nights of winter.

INFID. Now and then, child! I thought you had often companies of them at once in your dominions.

IMP. No, sir, I cannot say so, I'll tell you how the mistake happens. We frequently have companies of those who are called Nazarenes; it is true, but then the name, and the nature are two different things, all the world over. In order to bring true christianity into disgrace, the great and wise Belzebub stirs up some of our country people, to put on the outward habit of the Nazarenes, join their company, and travel with them, almost to the borders of the kingdom of Prophanity, but not one of them

can be persuaded to set a foot out of their own country. As those people pass along the road, in their own country, it is not much to be wondered at, if they do occasionally try their hands at their old employments. But as for the real Nazarenes, I assure you, I very seldom meet with one, who has curiosity so much as to view our land as he passes through it. Even when our subtle emissaries do entrap one, let me and my chivalry do what we can, we never detain him beyond a certain time; when some powerful messenger is dispatched from the skies, to deliver him out of our tenacious hands. But we have the satisfaction of often procuring them an hearty drubbing, so that many of them afterwards go halting to their graves. I myself, have seen Immanuel meet them, in the very midst of our kingdom, seize, bind, and chastise them, till with blurred faces, they humbly submitted to kiss the rod, and heartily blessed God, that ever the birch-tree was planted.

INFID. Aye, child, they are made to kiss the rod, that is, the plague of it; for then they bid farewell to the pleasures of Prophanity. Oh! were it but possible, by any means, to harden them against the rod: what advantages might we reap from it! Or indeed could we, as I have often strove to do, make them faint under it; it would answer the same end: but, beyond all our power to hinder, Immanuel does some how, along with the stroke,

convey sustaining strength. Yea, sometimes, even makes the rod itself, in some respects pleasant, and at all times profitable to them. Ah! my son, we shall never be able to rob him of one of his own, for when he chastiseth them with a visible hand, he sustaineth, and comforteth them with an hand invisible.

But let us not be discouraged, nor yield the contest. Let us destroy whom we can, and let us disturb, and distract the minds of those whom we cannot destroy. Let us think of the great Belzebub, what atchievements he is daily performing, notwithstanding he groans in the yoke of eternal despair? And for your encouragement, my dear Impiator, let me tell you, such is your care, to maintain a despotic sway over your subjects, and such is their attachment to your person and government, that both you and they may be assured of warm lodgings in the palace of great Belzebub, as soon as this world ceaseth to be the stage of action.

IMP. Yes, sir. Such is the flourishing state of my kingdom at present; but I have many shocks at one time and another; it is but a few years since, I was terribly afraid, lest I should have lost my British subjects.

INFID. Lost your British subjects, my son! Who, or what is he, who dared to attempt any thing against the great Prophanity?

IMP. Ah, sire! A powerful enemy, no less a person than George the Third. He was

an enemy to my powerful sway, when he was only prince of Wales, and as soon as he ascended the throne, he more openly shewed his dislike to me : publishing an edict, for banishing me from his dominions, enjoined his officers to apprehend me, wherever I was to be found : and under the penalty of his displeasure, prohibited his subjects from entertaining me at any time, especially upon the sabbath-day ; a day on which I am used to get above double business done for Belzebub. Had I not been well befriended by the British nobility, as well as by the commons of the land, bad days had come upon me, for what will not precept enforced by example be able to accomplish ?

Had he, like many princes before him, only enacted laws against me, and still continued to correspond with me himself, I should have had little to fear ; but, would you think it, sir, he actually attempted to clear the court of me ; will suffer no swearing in his presence, nor gaming on the sabbath evenings in his palace, and even discourageth drunkenness and debauchery. Indeed, sir, if inferior magistrates had all been of the same disposition, with their king, poor Impiator had been obliged to quit the realm, and live in exile, like the devil Crudelis.

INFID. That the king of England is a sober, and virtuous prince, will admit of no dispute ; but the case of Impiator can never be desperate, whilst you and I are in such high

esteem with so many magistrates and place-men. We shall be regarded much sooner than he. So long as inferior magistrates can be kept in subjection to us, there is no fear of our interest, let the prince be ever so virtuous. I, as an old stander in the world, have seen much of mankind, and out of my consummate experience shall offer some things for your encouragement.

A good king may enact good laws, but it is impossible he should execute them without the assistance of his subjects ; therefore your kingdom, my son, can never suffer, till a law be made, which shall render all common drunkards, swearers, sabbath-breakers, whoremongers, extortioners, &c. incapable of the office of a magistrate. Whilst magistrates can suffer buying and selling on the sabbath-day ; whoredom, drunkenness, and swearing, to abound in the streets, with impunity, what hath Impiator to fear ? Doth it not demonstratively prove, that such magistrates are firmly attached to the devil Impiator. No danger, my son ! no danger at all. Let the king and queen both abhor you ever so much, unless they can get men of virtuous dispositions, established in places of trust, the devil Impiator shall reign in spite of all they can do to prevent it.

Do you think that a magistrate, who is himself a drunkard, will ever strive to suppress the beastly sin of drunkenness in others ? Or that he who is a prophane swearer, and tolerates

the practice of swearing in his own household, will ever exert his power to suppress it in others? Can it be thought, that a man who keeps his woman instead of his wife, will be very assiduous to suppress the reigning sin of whoredom? Or, that he who can without conscience, grind the faces of the poor, will ever be a promoter of piety. Never fear it Impiator. All you have to do, is to debauch the minds of as many magistrates as you can, then you will have the vulgar of course, when they see vice reign with impunity*.

IMP. After all, sir, I think there is reason for some fear, when we consider the power of example. You remember how, according to tradition, it turned the heads of all the Macedonian army, to the one shoulder, in the days of Alexander, and how it raised a hump upon most of the genteel backs in England, in the days of king Richard the Third, of bloody memory. Now, sir, if example were to have the like effect at present, Impiator could not live in England.

INFID. I am sensible, son, that a virtuous

* This second sighted devil, seems to have judged rightly of the case, for prophaneness of every kind, has made most awful advances in the present reign, notwithstanding the virtue of the sovereign. Divorces consequent upon conjugal infidelity, were never so rife, since England became a nation. Masquerades and routs, which received but little countenance in some former reigns, in this, meet with all that the vainest heart can wish for. That this is the case let Cornely's, the pantheon, and the female coterie bear witness.

example is not without its proper influence ; but this I have always seen, people are more easily drawn by example, into vice, or even into things indifferent, than into virtue. Assure yourself it will require a stronger power than the example of the best and wisest of men, to draw a vicious person to the love of virtue.

Should the virtuous example of a prince have any influence upon others, you must take care to nick-name them, get them pointed and hissed at, and despised, and all will go on very quietly.

Let us go now in quest of our kindred, my son, I expected to have seen some of them here this morning.

DIALOGUE VIII.

Infidelis, Avaro, Fastosus, Impiator, Discordans.

INFIDELIS and Impiator, had but just done talking together, and were about departing, when Fastosus, Avaro, and Discordans came up the valley, and saluted each his kindred, in which salutation Infidelis thus began.

INF. Honor, and renown to the great Fastosus! Furious contentions, to restless Discordans, and heaps of glittering wealth, to the careful Avaro. To which infernal salutation

FASTOSUS replied, Darkness and confusion surround my brother Infidelis; lewdness and debauchery, attend my cousin Impiator; I am glad to see so many of our family, in the valley at once.

INF. I pray you cousin, Discordans, how do yo do? these many weeks have passed, since I saw you.

DIS. Even jaded out of breath, uncle? How do you do, most rev. sir? And how do you, my worthy cousin?

INF. Having with great care, caused our influences to rest upon our subjects, we came

hither to the valley, to regale ourselves with a dish of sweet conversation, which we hope will now be more agreeable on the arrival of so many celebrated worthies. But I would know, cousin, where you have been so long?

DIS. Been, uncle! I have been busy, wandering to and fro, on the face of the earth as usual, promoting the interests of great Belzebub. So diligent have I been, that I have had no time, since I saw you last, so much as to take a nap. But as you observed just now, having left my influences upon mankind, I hope to enjoy the pleasure of my uncle's company, for a season.

INF. How, cousin? Are you so close at it? I thought, your affairs, had been urgent, only, upon certain occasions.

DIS. Indeed, sir, mankind are fond of me, almost to distraction. I believe, I have as much business now a-days, as any devil of the club, and I manage my affairs with as much dexterity too.

INFID. What is that staff, you have in your hand, cousin? And what is that looking-glass, that hangs by your side? By your looks you are too vigorous to need a staff to lean upon; and to judge by the appearance of your person and dress, I should have thought you had as little need of a looking-glass.

DIS. You are pleased to banter a little, sir: but that which is well received, is never ill delivered. This which you call a staff, sir, is

my telescope. And this glass is my inverting mirror, the two chosen instruments by which I carry on all my operations.

IMP. I thought, cousin, we devils, have no need of glasses, either perspective, or visual. What! is your sight bad, Discordans?

DISC. No, no, my sight is as piercing, as the eye of an eagle, but piercing as it is, I cannot do without my glasses.

IMP. Then, I suppose, the glasses are for the use of your subjects. Indeed, cousin, I took you to be a friendly devil before.

DIS. Not so friendly as you imagine, coz, nor are the glasses for their use, but for their abuse. For there is not one, who makes use of either glass, but he is abused, as sure as ever he uses it. This is no very great friendship, sir, is it?

INFID. No cousin; if so, you approve yourself the offspring of great Belzebub. I should be glad to hear something of their uses, and the manner of your operation by them.

DIS. I am ready to oblige you, sir, if the great Fastosus is pleased to permit me.

FAS. You do me honor, my son. I permit you with all my heart.

DIS. Then, sir, if you please, you shall try my telescope first. Take it in your hand, sir, and put it to your eye—Now, sir, what do you see?

INFID. See—I see the greatest mountain that ever I beheld—the top of it reacheth

even to the stars. Strange! I did not think there had been such a thing in the world! Why, the highest mountain in Armenia, is but a hillock when compared to this!

DIS. Now, sir, be pleased to take down the glass; look the same way, with your naked eye, and try what you can discover.

INFID. Nay, now I can see nothing at all, but a mole-hill about a score of yards from us. But what is gone with the mountain think you?

DIS. That very mole-hill, sir, is the mountain, which you saw; to convince you of it, Impiator shall make the trial likewise. Now, Impiator, what do you see?

IMP. See, why I see the wondrous mountain; and I see, a prodigious number of monsters, ten times as big as an elephant, travelling up the sides of it.

DIS. Now, sir, the molehill is the mountain, and the ants are the monsters that inhabit it.

INFID. Amazing! that any instrument can change the appearance of things, so much from the reality. Indeed, Discordans, I can hardly believe my own eyes.

DIS. Sir, you shall have full conviction. Put the glass to your eye, and mind well, when I roll this ball on the green, and tell me what it appears to you to be?—Now, sir—you have seen it, what do you say?

INFID. I am more astonished than ever.

It appeared to be well nigh as huge as the body of Saturn, and seemed to roll through immeasurable space. Now I am convinced incredulous as I am.

DIS. All is well so far. Now you shall try the other end of the telescope, and learn the wonders of miniature. Let us look towards the other side of the valley. You see a very large oak, whose arms are extended at least two hundred feet in breadth, Do you not see it, sir?

INFID. See it. How you talk! I might see that tree without spectacles, if I were three fourths blind.

DIS. Be not too positive, sir. Take a good view of it now, lest you should not readily apprehend it, with the glass.

INFID. Why cousin, I cannot fail seeing this tree at the first trial, it is such a large one, and just at hand too?

DIS. Well then, please to put the glass to your eye, the contrary way, to what you did before.—Now, sir, what do you see?

INFID. I can see nothing at all. What is become of the tree think you?

DIS. Look better sir. The tree stands just where it did, I assure you.

IMP. I suppose my father has not the glass right at his eye; has he, cousin?

DIS. Yes, yes, it is very right. Do you discover any thing of the tree yet?

INFID. No—nothing at all; is not the glass fallen out, think you?

DIS. No, sir, the glass is all right. But tell me do you see nothing of any kind?

INFID. Yes, I see at a prodigious distance, some kind of a shrub, about the size of a common thistle, to me it appears to be about fifteen inches high.

DIS. Look stedfastly at it, sir—and see if you can find out what species it is of?

INFID. I take it to be a small oak plant, but at such a distance, it is not easy to distinguish the species of such a diminutive shrub.

DIS. Now, sir, I perceive you discern it right, if you please you may take down the glass. You see, sir, the oak tree stands just where it did; and now you can discover nothing of the shrub. Believe me, sir, the plant which you saw, is none other, than that stately oak, magically diminished in its appearance, by the power of the glass. The oak itself, hath undergone no change, neither did the ball, nor the molehill. All the change is only in appearance.

INFID. I am amazed, at the astonishing powers of this instrument, when it is used one way, it magnifies a molehill to a stupendous mountain, and a tennis-ball to a world; and when used the contrary way, it reduceth an oak of the most gigantic stature, into one of the most dwarfish shrubs. I pray you, cou-

sin, what is the name of this instrument? And where was it invented?

DIS. Sir, the name of this amazing instrument, is PREJUDICE, it was invented by Lucifer, the most famous mathematician in hell; is of excellent use, in forwarding the delightful works of darkness, and securing the dominion of Belzebub, over mankind upon earth.

INFID. Dear cousin, I am quite impatient, to have a description of its uses: it cannot fail being of excellent service, if skilfully managed, as I doubt not it is, in the hand of Discordans.

DIS. Sir, having already seen something of its amazing effects, you may well believe, it is very useful to me. By this partial glass, it is, I sow contention, strife, and discord, wherever I come. It is my custom, when I begin my operations, and intend to set people together by the ears, to visit each of them separately; apply my glass to his eye, in the magnifying way, and as you see, is so constructed, that it will turn any way, I turn it towards himself, by which he obtains a partial view of his own virtue and merit. Then I apply the glass the contrary way, and direct my dupe to consider his vices in the diminishing medium, by which he almost, if not wholly, loseth sight of them. Having had such a partial view of his own virtues and vices, the fool takes the former to be a thousand times greater, and the latter a thousand times less, than they really are; by these means he is so

prejudiced, in his own favour, so far, that he is ready to quarrel with all, who think not as well of him as he does of himself *. Thus, I prejudice almost every man in his own favour, so far, that each looks upon himself as most worthy of general regard. From this, it is, that you may meet with a drummer who looks upon himself as more able to command well, than his colonel; or a catchpole, who deems himself fit for an alderman; and a scurvy attorney, who flatters himself that he knows more than the lord chancellor of the realm.

But for this prejudice in their own favour, you should never hear of revolutions of state, destructive wars, cruel assassinations, and domestic broils, amongst mankind so grateful to us infernal spirits. 'Tis by this device, you will find one fool wiser in his own conceit than ten men who can render a reason. Yea, gentlemen, it is from the good opinion almost every man hath of himself, originally derived from the use of my partial telescope, that all divisions, and animosities of every kind, and amongst every people in church and state do flow. Though indeed the gentlemen concerned in religious contentions would persuade the world, that it is the glory of God, and the furtherance of the gospel they have in view, in all their curses and anathemas, which

* A recent instance of this effect of self-esteem, the author met with in his nearest religious connections, which he thinks meet to add to those instances of more ancient date.

they toss and retoss against one another ; the vulgar take it for granted to be so, and therefore readily join with their reverend leaders.

In the mean while, man being sufficiently prejudiced in his own favour, I betake me to the following operations, from whence all jealousies, back-bitings, murmurings, evil surmisings, &c. spring. I put the diminishing end of my telescope to the eye of my dupe, and direct him thus, to behold the virtues of his neighbour. The instance of the oak reduced to the most diminutive shrub, will convince you that a man's virtue will appear little enough, if at all discernible, when viewed with my partial glass. So when the man with it examines the virtues of his neighbours, he is put to his wits end to find any virtue at all, just as you were to find out the oak : but he sees, as he thinks, too much cause to conclude, that his neighbour is a very bad man. And if such a thing should be, that a man's virtue is so strong that it forceth evidence, even over the belly of prejudice, by its own native lustre ; its appearance is changed, from its reality, as the oak to the shrub, in the foregoing experiment.

Then I direct my disciple to apply the magnifying end of the telescope, and to take an ample view of his neighbour's vices, and deformity ; and this he doth to the greatest advantage ; the two instances of a mole-hill transformed to a mountain, and a rolling ball

to a revolving world, will convince you, how glaring any man's vices will be, when viewed with the magnifying end of my valuable telescope, Prejudice.

On obtaining this discovery, says my dupe, " Ah ! how glaring his vices appear ! when I sought for virtue, I could not discern so much as the smallest of her traces in him ; but now I seek for his vices, truly there is nothing else to be seen. Can this man be a Christian ? No, surely ! If this be Christianity, I will for ever renounce it. Thus, my very reverend uncle, I frequently persuade people who are really worthless, to despise, revile, and condemn those who are in every respect much preferable to themselves ; to deny the character of virtuous men, even to the most virtuous of their day.

INFID. Now, nephew, you delight my ear indeed ; and I freely own you of my illustrious kindred ; nor are you less dextrous in pursuit of your calling, than the greatest of all our fraternity. The great Fastosus and I only excepted.

IMP. Gentlemen, I have been silent a long time, which, I believe, I am as little given to as any ; but now, wonder unbraces my tongue, and I cannot but admire the art and industry of my cousin Discordans.

DIS. Although I am no way remarkable for gratitude ; I thank you, cousin Impiator, for your compliment. There is this glass,

which likewise demands your attention, will you please to examine it gentlemen?

INFID. Come, cousin, I will, please to let me look at it?

DIS. Now for a fresh surprise. Do you please to place the mirror, and look into it.

INFID. I will, cousin. But what is the matter, think you? I see nothing but gross darkness. How comes this to pass, Discordans?

DIS. It is the nature of the instrument. Be pleased to turn yourself so as to look upon either, or all of us, in it. Now sir, what do you see?

INFID. Strange! you all appear as angels of light. Did I not perfectly know the contrary, I could have sworn upon the alcoran, or the mass book, that Impiator, had been Uriel; Avaro had been the genius of Benevolence; that Fastosus had been Humility; and you, Discordans. the angel of Peace.

This glass is really more wonderful than the former. What an amazing power of inversion it hath, cousin? Why it transformeth light into darkness, and darkness into light; changeth the appearance of devils, into that of angels of light. Well, Discordans, if this will not answer your end, I do not know what will. I pray you, cousin, what do you call it?

DIS. This, sir, I call my inverting mirror, but the proper name of it is False REASONING. An instrument of the true Luciferian construc-

tion, and most admirably adapted to my dividing purposes. It is the oracle at which, for the most part, mankind enquire after the truth of any matter; but from what you have seen you will readily believe that there is no truth in it; therefore its discoveries, if the truth were known, would be deemed absolute falsehood. But I am very careful to keep up its honor with the people, as I could do but little business without it.

FAST. Right, my son, and it proves to be in high esteem; for the ancients were not more fond of our brother Apollo, who kept his court at Delphos, than the moderns are of the inverting mirror of false reasoning.

INFID. Good cousin, a word or two, concerning its uses; yea, make an oration of it, if you please; for it will be very agreeable, even to Impiator himself I dare say.

IMP. No danger of me, I assure you! I begin now to have some taste for information, all that I have heard being so very agreeable. Cousin Discordans you may freely proceed, without any fear of bearing too hard upon my patience.

DIS. But for this inverting mirror, gentlemen, I could do but little against the children of men; for excellent as my telescope of Prejudice is, it would be altogether useless, but for the mirror: but by the help of this, the telescope performeth mighty deeds in favour of our government.

By this mirror it is, I cause offence to be taken, when none is offered, nor designed ; yea, even when the good of the party is sought after ; and thus I ferment differences, amidst the most fervent solicitations for unity. A certain great man, some thousand years since, had such a proof of this, that he complained bitterly against our people, saying, “ When I am for peace, they are for war.”

By this mirror it is, that public or private reproof is not only rendered useless, but even hurtful to the party reproofed, and frequently prejudicial to Society. So very much are people given to examine all matters in our famous mirror, that it is almost impossible to point out one man in a whole county, who hath wisdom enough to bear reproof with becoming patience. So that if it is an argument of folly, to turn away the ear from reproof, or to harden the heart against rebuke, these are brave days for folly.

By this wonderful mirror, I make even the preached word, not only useless to many, but offensive to some : for instance, it sometimes happens, that the preacher, as it is his duty, exclaims against drunkenness, at that instant I step up to the drunkard, hold the mirror before his eyes ; immediately he begins to view the parson's conduct, in a very uncharitable light, and as a guilty conscience needs no accuser, he concludes it is himself that is aimed at. “ Well, says he, I see how it is, some

spiteful person hath told him that I was drunk the other night, and he is wicked enough to expose me to all the congregation. Has he no faults of his own, that he can be so free in trumping up other people's failings? Cannot he preach the gospel without railing against individuals?"

INFID. I have often sent it to be dangerous to our interest, for a person to go with a guilty conscience to where there is a faithful ministry.

DIS, By this time, I clap my telescope to his eye, and direct him to view the parson with it; which is no sooner done, than he exclaims, "Aye, aye, his vices are as great as mine! and greater too. If he is not a drunkard, he is something as bad; he is covetous, all know that; and he is uncharitable and spiteful." Then I turn the end of my telescope towards himself. "Well, saith he, the parson himself is more wicked by one half than I am, I meddle with no man's character, I am in charity with all men.—I am just and honest in all my dealings. If I hurt any body it is myself, and what can the meddling fellow have to do with that?"

Thus doth this wonderful instrument invert the nature of things, so as to turn a well-meant admonition, into a piece of envious raillery, what is really in itself a virtue, is changed in its appearance to a vice, and if the least degree of zeal appears in the delivery of reproof, it

is traduced as passion and ill-nature. By the use of these two famous instruments, I set one great man to pull the ears of another, at the various courts of earthly princes, where by my management the truly worthy are frequently disgraced, and the worthless advanced to power. What ups and downs succeeded each other in the court of Versailles, in the days of madam Pompadore, when not the merit of the hero, but his attachment to that lady, was considered? If he was a true Pompadorian, he was sure to be advanced, however much of the calf his disposition had imbibed: but if an antipompadorian, down he came, though he were as wise as Ulysses, and valiant as the son of Thetis, and so it fared with them in their bad success in the late war.

FAST. I suppose, the public would never object to their prince enjoying the common privilege of man, in having a favourite friend, near his person; were it not that the party selected for that purpose is apt, insolently, and inconsiderately, to crowd his own dependants, qualified or unqualified, into places under the government. But what France suffered for such misconduct in the last war, will be a warning to neighbouring nations.

INFID. I should like to have the history of your glasses, cousin. And I imagine a few instances of your operations by them will be exceedingly agreeable to all the company, if you will be so obliging to favour us with them.

DIS. With all my heart, sir. The first instance I remember, was in the case of Cain and Abel. As for Abel, you know, he was a rebel against our government, enlisted under the banner of Immanuel, and bore arms against the monarch of darkness, to whom trusty Cain was firmly attached. Abel was well acquainted with the acceptable atonement, then to be made by Jesus of Nazareth, and had respect to it, in all the services which he offered to deity; his sacrifices and services were therefore the fruits of faith, and consequently acceptable to God whom he served. On the other hand, our friend Cain had no respect to the mediation of Immanuel, but considered his services as well deserving acceptance with deity, in virtue of their own intrinsic excellence. Of course both him and his services were rejected; for you know, whatever is not of faith, is sin, and consequently detestable to the Almighty. Abel offered his sacrifice, and Cain presented his gift, the one in faith, and the other without faith, the result was, Abel was accepted and Cain rejected.

As soon as I was aware of this, and saw discontent visible upon his countenance, I went up to Cain, and began to ply him with my instrument. "Let my lord Cain, said I, try his brother's conduct in this faithful mirror;" accordingly he viewed it, and as he viewed, he said, "Ah! now I see how it is,—he knew that a lamb, or kid, would be more acceptable

to God than corn; he would not inform me, I suppose, lest I should share in the blessing: Is this acting the part of a brother? I see now through all his pretended love, his whining advices, and hypocritical cant."

This wrought just as I would have had it. Then I desired him to view himself with my telescope, which he did, and thus exclaimed, "Why, am I a thousand times better than my brother Abel! I have as much righteousness in my one hand, as he hath in his whole person." Said I, "Now take a full view of your brother with this glass." He did, and as he looked, he said, "My brother is the most contemptible creature I ever beheld, I wonder not now, to hear him complain of his unworthiness, as he does in his whining way." "Look again, I said." Then Cain said, "Why, Abel is so swelled with pride, that he cannot contain himself." "Look farther," said I; "Aye, replied he, I see what he aims at. He thinks I shall be his servant, and no longer his superior as elder brother."

You know it is usual for my worthy friends, Envy, Revenge, and Cruelty, to follow me in most of my enterprizes. It so fell out, at this time, that those three diabolians were present, but none of them attempted to speak a word, till Cain had viewed his brother Abel with my instruments, in a light the most disadvantageous to him that could be. But Cain having obtained this view of Abel, up comes

Envy and thus addrest him; "Friend Cain, I am heartily sorry for your disgrace, and am grieved when I observe to you, that it is my opinion you will never be able to endure your brother's greatness and prosperity, now he is accepted, and you are rejected. I am much mistaken, if his ambition ceaseth to operate, till he enslaves you entirely under his yoke. I much fear that is what he aims at. Now my friend, as you are the elder born, it is but reasonable, that you should be ruler; but for the elder to be subject to the younger, is what I would advise you never to submit to." Then said Revenge, if honest Cain will be ruled by me, he will make himself amends, for all the grief, he has sustained. To whom Cain. "I pray thee thou sweet spirit, which way shall I do it? Shall I burn his tents, destroy his flocks? what shall I do, to make myself amends?" Do, said Credulis, what should you do? Knock him on the head at once: "Else, said Envy, he will be an eye-sore to you, all the days of your life."

Thus the matter was determined, and accordingly, Cain took an opportunity, one day in the field to murder him. In this instance, Abel's virtue and faith, were considered as vicious craftiness; his sincere aiming at the glory of God, and his self-denial were by my inverting instruments interpreted, pride and ambition. Deluded Cain revenged himself not according to reality, but according to

his own jealous suspicions, and groundless surmises.

INFID. Realities seldom appear, Discordans, where you reign, or your operations would not be so successful as they are in common.

DIS. True, sir, there is no possibility of maintaining strife and contention, but by inspiring one man, with mistaken notions of another, and each with a good opinion of himself. This is the spring of all contention.

I remember, I made rude work between Jacob's wives; I think their names were Leah and Rachel, the daughters of your friend Laban, Avaro: and that too, for what neither one, nor the other could possibly help. Rachel was plump, fair and beautiful, but withal for many years barren. Leah was less beautiful, being afflicted with tender eyes, and from these two sources, I let the world see the inconvenience of polygamy or bigamy. But to pass from the discord of the women, I come to their sons, amongst whom I made a pretty sort of an inroad, which for a season yielded me exquisite pleasure.

You must know it is always more pleasure to me, to stir up discord among the good and virtuous, than any people whatever, although by the way, it is much more irrational, in them to quarrel with one another, than for those who are strangers to equal privileges. Yet such is my dexterity, that whilst they are

in this world, I can make them very often behave to one another, more like enemies than friends and brethren. However, they escape my tyranny, the moment they forsake their clay, and I am for ever banished, from their peaceful mansions in the other world.

To return to my story. Young Joseph, son of deceased Rachel, was his father's favourite; and the fond patriarch, to evidence his distinguishing regard to him, clothed him in garments of many colours. This badge of affection sat very uneasy on the minds of his brethren, who, to a man resolved, to teach future parents, the folly of partiality towards their children; yet had conduct enough to bridle their resentment, till a favourable opportunity should offer. It was not many years before an opportunity offered; for Joseph had a dream divinely inspired, of which I made very suitable improvement. He dreamed, "that he and his brethren were all reaping together in the field, and lo! ere he was aware, his sheaf stood upright in the midst, and all his brethrens sheaves, stood round and made obeisance to it."

Young Joseph, suspecting no harm, in his simplicity, told his dream, to his brethren. Not long after he dreamed that the sun, moon, and eleven stars, made obeisance to him; and in the same simplicity of heart told his brethren this dream also, never once suspecting that they would comment upon it to his injury.

At this time, I happened to make a visit to them, and having the matter without reserve laid before me; I requested them to examine it with my instruments, as you know, I am never backward, when there is any hope of business. As they examined it, they were unanimously of opinion, that the haughty boy, was but too sensible, of his father's over-estimate for him. "Vain youth, said they, he can think of nothing, but being lord over his brethren; It is evident from his repeated dreams, his mind runs upon it through the day; for what people ruminate in the day, they are apt to dream of at night." Such was the sense my mirror gave of the affair. Then said I, Gentlemen, be pleased to survey the matter with this telescope, meaning Prejudice. They did so, and said, "Did ever any body see, such an haughty presumptuous youth, as this stripling of a brother of ours is? It may be, the young ambitious wretch feigned his dreams, the more easily to introduce his supremacy! He be our lord! Must he? His pride is boundless. It is not enough, that, he hopes to lord it over his brethren, but his old father must, it seems, make obeisance to his arrogance.

It was now, I called on my brother Revenge to appear; to whom I willed them to make their case known. This they did, and he, without hesitation (as you know he is a ready witted spirit) gave them his advice; "Gen,

tlemen, said he, the fact is evident ; but why do you perplex yourselves ? You have it in your power to prevent his aggrandizement ; yonder he comes, and here is a pit hard by, drown him in it, and see what will become of his dreams." " By all means, said Envy, for you see, the old man is so doatingly fond of him, that he is ready to take his dreams, to be divinely inspired ; and the more foolish the youth can dream, the fonder his father is of him ; so that it is now, if Joseph is well, he cares little what becomes of the rest of his children."

The sons of Jacob, in part followed our advice ; they cast Joseph into the pit, which happened to be dry : But the angel of compassion, wrought so far upon them, that, they spared his life, sold him to a band of Ishmaelites, who were to take care to dispose of him in a foreign market, far enough from home. So you see it was by the help of my incomparable instruments, Joseph was separated from his brethren.

INFID. If right reason had been director, they would have allowed it possible that God might speak, in a dream, or in a vision of the night to the lad ; that it was time enough to punish him, when he actually became guilty of usurpation. But in your way, right reason is quite out of the question, cousin.

If agreeable to the great Fastosus, I hold it

good we disperse, for the present, that our affairs on earth be not neglected ; and let us meet here to-morrow morning for fresh conversation.

FAST. It is very agreeable to me, sir.

DIALOGUE IX.

Fastosus, Infidelis, Impiator, Discordans, and Avaro.

It was my business to mind the appointment, and give due attendance; which I resolved to do, whatever should be the consequence; accordingly I was there, ere the arrival of the infernal gentry, whom I waited for with impatience. At last, they all came up the valley to the place of conference; where five sable thrones were ready to receive them. As soon as seated the following converse began:

INFID. Indeed, is it possible, that my lovely Impiator hath so far prevailed, as to make a reverend vicar drink till he is fuddled? Such a conquest as this, makes greatly for our interest; for when the parishioners know, that the parson himself was drunk in the week, they will pay little regard to his sermon the ensuing sabbath. Let him preach repentance, and reformation with all the zeal he may assume, every hearer will say in his heart, "Physician heal thyself." I always knew that you, Avaro, had large dealings with many of the clergy, but not till now, that my son Impiator,

had obtained such great power over them. What! and swear too: To see a parson get drunk, or to hear him profanely swear. would give joy to the devil himself, amidst all his disappointments. I assure you, in the days of the Puritans, I would have crept forty miles on my hands and knees to have heard the one, or seen the other. But, thou, my son——

IMP. Indeed, sire, you may depend on what I say. Great and formidable are my enterprizes. These eyes of mine, have seen the foot-ball thrown down at the church-door, on Sunday after service, in the presence of the parson; who like the father of his people, gathered up his gown, and stood patiently to see which of his flock, could with greatest dexterity make it skim the sky. This you will say, was a pretty sort of transit, made by the holy man, from worshipping the God of heaven, to serve the famous devil Impiator. Ah, gentlemen, were I but an eloquent spirit, I could tell you such wonders, about the profaneness of both priest and people, as would rejoice your hearts, and make you confess that few devils have more ascendancy over mankind than myself. O! the young students who are training up for the ministry, are charming lads. It is but a few years since, a nymph, who had been under the tuition of some of those young clergymen, came to an overseer of the poor of the parish, near a cer-

tain university, and desired to speak with him. What is your will, said he? I am with child said she. I see that, returned he, but who is its father? Three gentlemen of ——— Hall, said she. What do you talk of three for, said he, only one of them can be its father. Indeed, sir, they are all three, the fathers of my child, and are all willing to give security to the parish: and three very civil gentlemen, they are, I assure you. I think, said the overseer, they have not behaved very civilly to you, seeing you are with child by them. O sir, said she, they behaved very civilly to me, they got me to their room, and kept me there, for above a fortnight, and all the while I ate with them, and slept with them at free cost.

AVAR. Well, but brother can you assert that as fact upon your own knowledge?

IMP. Yes, Avaro, I can; and more than that, the overseer is yet alive, and can at any time attest the truth of it.

INFID. Well, I think they are hopeful gentlemen of which to make ministers of the gospel; gentlemen who may be of great service to our government.

IMP. It is on that account I mention the affair. And I could tell you a hundred such pretty little stories.

FAST. Supposing my reverend brother Infidelis, for the information of these younger devils, were to relate part of his history, might it not be well?

INF. I am ready to do any thing, that tends to the prosperity of our common cause ; with a view to this, I have already given Impiator, some account of my birth and first enterprizes, and now for common instruction shall proceed. Having ascended the throne of Infidelity, the first thing I attempted was, to lull men into a persuasion, that I did not at all exist, and that there is no such devil as unbelief in being. When I could not so universally prevail in this as I wished, I endeavoured to persuade, each of them separately, that however Infidelism might reign over others, for their part, he had no dominion over them. For, said I, you have a good heart, and have believed well all your days. Although, as I said before, I have conducted many of those, who fancied they had believed so well in their lifetime, very safely down to the chambers of horrible despair, where they were soon convinced, they had never believed at all aright.

Then I endeavoured to persuade the people, that the threatnings of God's law, against sin, ought to be considered as a fancy ; and to strengthen this doctrine, I thus preached : (for you must know, I have been a great preacher in my time) " Look you, you timorous minded mortals ; you may clearly see, that God hath created you, with all the passions and appetites that attend you, and can you believe that he did this, with a design to prohibit the gratification of them ?

No, surely! Could it be consistent with the character of that God, whose goodness is unto all, and whose tender mercies are over all his works, to endue you, with these passions, and appetites, and then damn you for gratifying them? No, no, those threatnings are exhibited only to keep your consciences in awe; but never designed to be rigorously executed,—The law will make large allowances, for the inclinations, passions, and infirmities of the human nature; never fear it. The soul that sinneth, need not to fear dying as the scripture has threatened; and man shall not be cursed, though he continue not in all things, written in the law to do them.”

Here, gentlemen, you may see my fallacy, in dealing with mortals, for although all the faculties and passions of the soul were indeed essential to its creation state, none of them were then irregular; none acted from improper influence, for every passion centred in its lawful and proper object. Besides, all sinful motions and desires of the heart, are the effects of my dominion over man.

Then I proceeded to persuade them, that God hath forsaken the earth, and took now, no notice of the deeds of men, so that every man might, with the greatest safety, gratify his peculiar inclination. By these means, it was, the great Impiator was brought into existence, whose dominion has increased, every year, with great rapidity.

I persuaded men, that this world is the most certain good. A bird in the hand, said I, is worth two in the bush. Make sure of this world, and never fear for the other. Do you consider this as your abiding place, and build your nest, in its highest branches if possible. In this I succeeded so well, that every man by nature, and almost all by practice, look upon the present world as the chiefest good. Then it was, that Avaro was born in our family, and Ambitosus was born in the family of Fastosus.

All this, you must observe, I did in disguise, or rather in a state of invisibility; I dare not tell a man, when I wait upon him, that my name is Infidelis; for, although they are fond of my nature, even to distraction, there is not one of them, but what hates to be told that he is concerned with me. Indeed, you cannot affront any of my subjects worse, than by naming him after me, and calling him Infidel.

IMP. That is the very case with my subjects, for although they love my service with all their hearts, they hate to be told of it. If a man, should at any time, reprove one of them, for his enormities, you would soon hear him, damn the reprover, for a methodist, or puritan, or a sanctified hypocrite.

INFID. It is no manner of difficulty, for me to lurk unperceived by them, in the corners of their dwellings; but I cannot possibly hide myself, from Moses the vicegerent of the

highest. He is a person of a most piercing eye, and can trace all the motions of spirit, therefore it comes to pass, that he, and I, have frequent bickerings. Moses being the perfection of light, and I the most consummate darkness, there is an eternal war proclaimed betwixt us, and we never meet but we are at daggers drawing.

Sometimes he comes, knocking with a tremendous hammer, at the doors and windows of my lodging, as if he would lay the house in an heap of ruin, whilst the people within, start and tremble, at every thunder-clap of his hammer. Amidst their consternation, you may hear him from without, call to them within, with a louder voice than many thunders in the name of his august Master, to bring forth the devil Infidelis, and all his train to public execution. But I am always well befriended by the people of the house, who, for the most part, tell him that neither Infidelis, nor any of his train, live with them, and that his excellency must needs have mistaken the door. They tell him, he would do better to enquire at the house of Tom drunkard, or Jack the swearer, where very probably, say they, that evil spirit may dwell.

This is often the beginning of a rupture, betwixt him and them, for he is not to be so easily deceived; he shooteth his burning arrows, with deathly vengeance, in at the windows, against the people of the house, who I

exhort by all possible means, to resist to the last extremity. Never did you see, the war-like Corsicans exert themselves, with such ardour in defence of their liberties, as my subjects in defence of my government.

Sometimes they so besmear his heavenly face, with the filth they throw upon him, calling him severe tyrant, covetous extortioner, unjust villain, and the like, that he gives over the assault, and leaves them to my quiet possession; then I take my seal, and seal them to destruction; for you must know, it is but in some places he exerts his unfrustrable influence.

It is likewise observable, that although, my subjects will give Moses a good character, while he keeps at a distance from them, every one will fight to the knees in blood, when assaulted by him, ere they submit; so fond are they of my person and government. Sometimes it hath happened, that by irresistible force he hath broke open the doors, seized the people of the house by the collar, dragged them to the brink of a pit called Despondency, into which he tumbled them headlong, and left them shut up in that dreary dungeon.

As soon as he is departed, I go to work, and turn some neighbouring brook, into the pit with a design to drown them, or throw down earth, stones, &c. on purpose to smother them; and so I continue to pester, and disturb them, till I am frightened away by the sound

of Immanuel's trumpet, as he himself approaches for their deliverance; for you must know, I cannot stand my ground, but take to my heels, when he appears. Many a time, do I hear myself cursed for an hellish brat, even by those, who but very lately, would have risked life and fortune, and with the greatest bravery fought, in the cause of prince Infidelis: but as soon as they obtain a glimpse of Immanuel's glory, they have done with my yoke, and I lose their affection for ever.

However, as I cannot endure that rational scripture light should shine into the hearts of men, I have often been puzzled, to find out proper methods to resist the power of Moses, for he is excessively turbulent sometimes, and frighteneth my subjects into a pretended service of his Lord. In order to appease him, the sons of men agreed to build a temple, and dedicate it to the most high; rather choosing to worship him, than be destroyed by the artillery of Sinai. Accordingly to work they went, and built a sumptuous dome for divine worship, in order to stop the mouth of that never-ceasing accuser. Now thought I, things are likely to take an aukward turn with me; if this worship is not interrupted, I shall lose many of my present slaves. So I put my plodding brain to the torture, in order to find out proper methods of prevention, and I can tell you, gentlemen, I went wisely to work, you remember that Avaro, for you were my helper.

The case was this. We prepared the image of a woman, fair and beautiful to the eye; she was inwardly made of clay, and outwardly adorned with the appearance of burnished gold; in her right hand was a regal sceptre, titles of state, and plumes of honor, &c. In her left she carried a heavy purse of money, and a casket of oriental jewels: upon her head was an imperial crown, studded with sparkling gems, which dazzled the eye of beholders, whilst they read the following motto, which was written in all languages on her forehead, "I am the mistress of the whole world." We secretly conveyed this image into one corner of the temple, and placed it, in such a manner, as to be seen of all who entered.

I soon perceived, that the bait was suitably drest, and our idol had charms enough to attract the attention of the people. Ha——ha——ha, you would have laughed, till your sides were tired, had you been there, to see how the slaves looked asquint upon the idol, as they approached the altar of God. Aye, and in the midst of their devotion, how they cast the tail of their eye towards the place where she stood. After their worship was over, O how they bowed and cringed, before her ladyship; the very parson himself did her humble reverence, and many times embraced her in the most affectionate manner. Then said I, "A fig, for Moses and all his threatening, I have the slaves as fast as ever."

IMP. Indeed, sire, you played the devil with them then. But what said Moses, Did he calmly yield the debate?

INFID. No, no, he is none of your easy tempered people I assure you; his eagle eye soon discovered the cheat, and as soon did he resolve on vengeance, as appeared by the event. Laden with burning faggots he came to the temple, and roaring like many thunders, he said, the flashes of lightning bursting as he spake, "This people draweth near to me with their lips, but their hearts are far from me; put away from among you that accursed evil, and worship the Lord with your souls, as well as your bodies, with your hearts as well as your voices, or look for destruction even in the embraces of your idol."

This said, he hurled his brands amongst the people, and terribly disturbed many of them; indeed it was something alarming, to see them look so ghastly, and tremble at his fearful menaces. In their first alarm, they were for removing the goddess out of the temple, for fear of immediate destruction; but being a little recovered from their fright, the far greater part, found such relentings towards her ladyship, that they could not bear the thoughts of parting with her, believing still, in despite of Moses, that her comely presence, was highly necessary, to render religion tolerable; and rather than part with her, they resolved to part with the temple of God itself.

Some few of them indeed, were resolute for her removal, deeming the urgent command of the heavenly accuser, not at all unreasonable: but their company was very inconsiderable, and their strength inadequate to the enterprize; when they attempted to remove her, they could not so much as move her feet off, from the pedestal; and notwithstanding the command was urgent, the far greater part of the people, could not help, even in the midst of their devotion, looking towards the idol, with an approving countenance, and there she stands to this day, adored by most, and a snare even to the virtuous and good.

AVAR. Great, and manifold are the services, which that ornamented idol, hath done to our government, amongst both preachers and others; for many of the sacerdotal tribe, have not the least view, in their preaching beyond a genteel living, and further preferment; to which end, adulation and flattery, is more studied than the Gospel. If they can but get the world to smile upon them, they desire no more. Give them riches and honour, they may preach the Gospel who will for them. Let the people only pay their dues punctually, they may choose, for the parson, whether they will serve God, or the devil, whether they will go to heaven or hell. Brave days, gentlemen.

INFID. Yes, Avaro, the times are not to be complained of; nor indeed have they been

bad, for many hundreds of years, if circumstances are duly attended to. But to my story. In process of time, men became sensible, that, unless the heart were fixed upon God, in acts of religious worship, their services could not be acceptable; but how to fix them they could not find. Being afraid, the result of their enquiries might prove dangerous to my interest, if not interrupted. I advised them to make to themselves representations of God, in wood, stone, brass, or iron, but rather of silver, or gold; alleging that, the more valuable the metal, the more acceptable the sacrifice would be.

The sons of men no sooner heard, than approved of my scheme, and resolved forthwith to put it into execution. Then ere you were aware every village was furnished with one or two god-makers, a set of artificers, from whom our present saint-makers in Italy, Spain, Portugal, &c. are descended; for modern times have not changed, but only given a different name to this craft, by which the popish parsons get their wealth.

But, alas! having never seen the shape of God, at any time, they were obliged to form their images, in the mould of their own fancies, which being various, it came to pass, that in one place, the invisible Deity was likened to an old man, with a venerable long beard, grasping a bunch of reeds, which they called thunder. In another place he was represented

as half man and half beast; yea, so curious were the fancies of the artists, that in one place God almighty was made like a fish, in another like an eagle, or hawk, and in another like a log of wood, and indeed sometimes like a beast with four feet. So very briskly was this trade carried on, that, all who were able to buy, had, in a few years, one or more god-almighties, of man's making, in their own houses. The very same as our good friends the papists, have got, almost every one, a saviour in his pocket or chamber. In the holy Roman church, you may find in every house a Jesus Christ of one kind or another, for there, there be many sorts of Jesus Christs, as golden Jesus Christs, silver Jesus Christs, wooden, and even paper Jesus Christs, all made with as much craft as the ancient pagan gods.

AVAR. That trade of shrine-making among the papists, is a good sort of trade, but I can tell you, it falls far short of the craft of saint worshipping, by which the priests get their wealth. Many a wooden saint there is in the holy church, which hath brought into the priests treasury, above six times its weight in gold. And indeed the pagan priests reaped equal benefit from their gods, from whence we learn that priestcraft hath been the same in all ages.

INFID. Some people there were, of more refined knowledge than their neighbours, who

advised against the trade of god-making, saying, "we must not bow down to graven, nor molten images, nor in any wise worship them." My priests, according to my directions answered as follows, "It is not the image which you worship, nor do you at all bow your knee to it; but being emblematic of the divine presence, it greatly assists you in your devotion." This learned reasoning, calmed the consciences of most of the dissenters; won them over to the religion by law established, and greatly wrought for the good of the church.

DIS. Why sir, that is the very apology which the papists make for image worship, relict-adoration, &c. but indeed it is no wonder, seeing their religion is one and the same with that of the pagan.

INFID. Some few there were, rigid non-conformists, who insisted, that God must be worshipped in spirit and in truth; insisted that all idolatrous lumber, should be cast out of the temple; by which the worthy clergymen of that age, were so grievously galled, that they were forced, in a pious and tender manner, first to give up the heretics to the devil, and then put the flesh to death for the salvation of the soul: in the very same manner (and for much the same cause) as the holy Roman fathers, excommunicated and burned the protestants. But the devil knows to his sad experience, that the church has not half the power she pretends to, for out of the vast numbers,

which she hath generously given to him, it is but a very few, he hath been able to receive; notwithstanding both the pagan, papal, and other churches, have hereby shewn the goodwill, which all along, they have borne to him and his interest.

Having fairly introduced idolatry, I tried, if possible, to lead them further off from their maker still, and for this end, I brought in gods and goddesses a numerous train; for instance if any man was more remarkable than others, for murdering his neighbours, or for giving large gifts to the church, i. e. the clergy, I got him deified as soon as he died, and had worship offered to him, in the same degree with saint-worship in the church of Rome, for saint-worship and hero-worship differ only in name.

Indeed it is but doing justice to saints, in the Romish calendar, to observe that the greatest part of them, obtained their saintships, for murdering of princes, massacring protestants, robbing their heirs, for the good of the church, or for raving mad enthusiasm. Well, I went on and prospered, till I had brought all the world, a few individuals excepted, to worship the works of the mason, carpenter, blacksmith, or founder. Encourage but any trade, and it is sure to prosper; the god-making trade being universally encouraged, prospered exceedingly; for in a little time there were national gods, much the same with

the seven champions of Christendom, provincial gods; county-gods; parish-gods; and even household-gods, to the great emolument of the clergy. I think, gentlemen, you must all allow, that I have not spent my time in idleness among mankind.

FAST. No, no, brother, idleness don't suit you, and me, we will leave it to foolish men and women so to spend their lives; but we will fulfil the old proverb in use among them, viz. The devil is never idle. Let them enjoy their idleness in this world, we shall very likely find them enough to do in the next.

INFID. I think, it is something more than seventeen hundred and sixty years ago that I had a trial, of a very extraordinary nature to grapple with, such as I never had before then, nor ever shall encounter while I breathe the sulphurous smoke of the pit. Oh, it was a sore trial, gentlemen. Immanuel, a very dear lover of men, having sat on the circle of heaven, for near four thousand years, with much relenting of mind, and longings for human happiness, from thence beheld the dreadful havoc I made in the world, rendering the whole posterity of Adam, the children of wrath. Often, did he call to the inhabitants of the earth, to take me up, and burn me for a witch, but they were too much my friends, to regard his advice; and indeed, had they regarded, it would have been an undertaking such as they could not execute without auxi-

liary strength. He sat long, and long, he wondered that there was no friend to help against so potent an adversary ; when at last he saw there were none to help, he arose from his jasper seat, and in a transport of love, declared that his own arm should bring salvation. According to the high determination, he dismantled himself of the robes of manifest glory, laid aside his imperial diadem, which irradiates all the coasts of light, posted down to this world, on the wings of compassion, resolving to conquer by dying.

Alarmed at such an unprecedented enterprize, I dispatched our swift winged courier with all possible speed to hell, to inform my great father, and the infernal divan of the astonishing event. As soon as fame reported her story the monarch summoned his peers, to meet him in the flaming council chamber, there to deliberate on the matter, and having maturely weighed every circumstance of it, it was resolved to dispatch the devil Malevolus, to Fastosus and me, with directions suitable to the occasion. That he, with Ambitiosus, Perfidia, Falax, and me, should take up our residence at Jerusalem, with the scribes, pharisees, and doctors of the law. We immediately obeyed our instructions, and succeeded admirably in our embassy. At the same time Cru- delis and Concupiscentia, were appointed plenipotentiaries to the tetrarchical court of Gali-

lee, where they received infallible testimonies of Herod's esteem.

Against the time that Immanuel was to be revealed, Herod admitted our cousin Suspicious, to frequent audiences, of which the devil Crudelis to his everlasting honor greatly availed himself. He persuaded the Tetrarch that, for his own safety it was highly necessary, he should kill, destroy, and cause to perish, all the children in Bethlehem, from two years old and under, in order that, young Immanuel, who was formerly called, the ancient of days, might be involved in the general massacre. This was the opening of our evangelic campaign, since which time, we have caused the shedding of as much Christian blood, as if collected into one mass, would make a tide as deep, as ever was seen at London-Bridge.

At this time there appeared one John Baptist, a zealous Nazarene, and harbinger to Immanuel; he was likely to do great injury to our interest, therefore it was thought best to have him destroyed, which by thy means Discordans, we happily accomplished in part. Perhaps, Discordans, you can give a better account of that affair than I, as you were more deeply concerned in it.

Dis. I do not know that, uncle, but I am ready to tell you what hand I had in it. You all know the man, and a trusty friend of ours he was, as any in his day. You know, he most inordinately loved Herodias, his own brother

Philip's wife, and by the direction of our friend Concupiscentia, he added incest to his adultery, by taking her to his bed. It was about this time, that this famous Baptist, the founder of the sect called by his name, began his public ministry, and fearless of man, exclaimed against all manner of uncleanness, for he was faithful to his commission. Well, this same austere baptist took occasion one day in the following manner, to reprove the tetrarch for his lewdness; "Herod, said he, the God who made thee, hath for his own glory, exalted thee to the tetrarchical dignity, but far from studying his honor, thou actest most unworthily, and turnest his goodness to thee into wantonness. Dost not thou know, that the same God who made thee ruler in Galilee, hath said, 'Thou shalt not commit adultery,' put her therefore away from thee; if thou dost not, thou must expect, that the most high will mingle for thee the cup of his indignation."

I was then at the court of Galilee, and did not fail to improve the Baptist's admonition to the most fatal purposes; I transformed myself into the likeness of a grave courtier, a form very familiar to me; went up to the king, and held my inverting mirror before his eyes, bidding him to take a full view of the matter thus: as my humble servant he did as I directed, and immediately said, "I perceive, this field-preacher, this same Baptist, is an enemy to the Roman government, and because I

am a friend to Cæsar, he hath taken this advantage against me; doubtless to prejudice the minds of the people, either to the divesting me of the tetrarchical power or to the subversion of Cæsar's government.

When I had brought him thus to misconstrue the honest designs of the Baptist, I held my partial telescope to his eye, through which he looked with great attention, and as he looked said, "What a presumptuous wretch is this, to take upon him to reprove me? Mè, who am his lord and master, and can soon destroy both him and his father's house. Must Herod be reprov'd by this despicable fellow with the rough garment? Is it now so low with Cæsar's deputy, the tetrarch of Galilee, that he must mildly bear the insolence of every snarling peasant. No, it is inconsistent with our dignity, to let such daring boldness pass with impunity. If a courtier, or nobleman clothed in soft raiment, had taken a little liberty with me it might have been borne. But for this field-preacher. This baptist, hah!"

By this time the great Revenge, that famous devil whose history is so tragical, thought it time for him to appear at court, and as soon as he judg'd it convenient, thus accosted the offended king. "My lord the king, if your highness suffer such insolence as this to go unpunished, your nobles will contemn you, every paultry priest will say, Yonder goes the incestuous Herod; aye, the very publicans and

Herodians will allege, that you are unworthy of the dignity you sustain, and all will censure your pusillanimity, in letting such daring insolence pass with repunity. Remember, my lord, that if wide-mouthed Fame should, as is very likely, report the matter in Cæsar's ear, it is ten to one, but he will cashier you, either for your imputed incest, or your want of magnanimity. Sir, for your honor's sake, cast John into prison." Herod was easily persuaded, and John was committed to jail.

On mature deliberation, however, he was afraid of putting him to death, for he knew that the people had a good opinion of the renowned Baptist; therefore he lived in prison, notwithstanding Revenge made daily solicitation for his blood. On every occasion when he met with Herod, he thus accosted him, "Well, sir, is the Baptist dead yet? What! not yet, sir? What do you mean by sparing him so long sir? I assure you sir he ought to die for his insolence. Sir, his crime is no less than high treason against your person." Thus he plied him daily.

It happened at a certain time, that Herod made a great festival in honor of his own name, which festival proved fatal to the innocent Baptist; for, ever since he had given offence, the devil Revenge had taken up his lodgings with Herodias the tetrarchess. She very well knew how foolishly precipitate Herod is wont to be in his wine, and how much

his eye was to be allured with a well performed dance, especially if performed by a handsome young lady. Not at all doubting but Herodina her daughter would captivate the king, so far as to bring about the much desired death of John Baptist, she decked her in superb array, instructed her what to ask, if he should be pleased with her, then led her into the hall, where Herod and his nobles were carousing. There she footed the hornpipe with such exactness, that the mistaken eye of the tetrarch took her for a divinity, and swore that he would offer a great sacrifice to her, to the value of one half of his kingdom, if her highness would only deign to inform him what sacrifices were most acceptable to her. She replied, "Human sacrifices are my delight. Give me then the Baptist's head in a charger."

Now there began a horrid scuffle in the tetrarch's breast. If he fulfilled not his oath, he thought he lost his reputation with his nobles who sat at table with him; and if he did behead John Baptist, according to his oath, he exposed himself to the resentment of the people.

In the midst of this scuffle, in came Revenge, and thus addrest the king. "I assure you sir, John deserves a thousand deaths, for his insolence to your highness." "Besides, said Fastosus, who was then at court, the great tetrarch hath no way left but this, to preserve his own character unblamed." Then cried

Herod, "Who will go for us to prison, and behead the Baptist," To which Crudelis replied, Here am I, send me." Accordingly, having obtained Herod's consent, (for we can do nothing against mankind but by their own consent,) he went and beheaded Immanuel's harbinger.

Thus, gentlemen you see, that by my famous instruments, False-reasoning, and Prejudice, I cause offence to be taken where there is none intended. John only fulfilled his divine mission, and sought the good of the tetrarch, by calling him to repentance; but my mirror interpreted his honesty into treachery and insolence; which clearly shows, that it changeth the appearance, quite contrary to the nature of things. But, reverend uncle, I prevent your proceeding with your story.

INFID. The cumbersome Baptist, thus dispatched, we united all our forces against Immanuel himself, who was by the Jews called Jesus of Nazareth. Many were the conferences which we had with the Jewish rabbins, doctors, priests, scribes and pharisees, in which all our debates turned upon that object of our common hatred. The high priest, Fastosus, Malevolus, and me, were always placed at the head of the assembly, and every article was finally referred to us for decision. The venerable high-priest addressing himself to me, asked what I thought concerning the pretensions of this Galilean? To whom I replied. "If it

please your reverence, I think he is an arrant impostor, for his father you know, his mother you know, his brethren and sisters are they not all with you? But, continued I, when Messiah shall come, no man can tell whence he cometh, nor whether he goeth." Gentlemen, you will always know my stile, by its elegance, wherever you meet with it, should it be even in the volume of revelation.

FAST. I well remember these things, and the learned oration, which at that time, I made in the Sanhedrim, and now we are associated in such a friendly manner I have a good mind to repeat it to you. You have it in the following manner. "Hearken to me ye righeous teachers of the law; the virtuous governors of the Lord's inheritance, and I will unfold to you a just state of the matter. You all know that the expected Messiah shall descend from a virgin princess of the lineage of David; but is this the son of a princess? Is his mother a virgin, being the wife of a carpenter?" Here you'll observe how I led them off from the truth, by attending to appearances rather than reality; for Mary the mother of Jesus, was actually a princess of the line of David, though obscure, and actually a virgin when he was conceived, though after that the wife of a carpenter. Every circumstance attending his birth, corresponded exactly with ancient predictions recorded in the Bible; tho' by the way, it was by no means suited to the expectation of the Jews,

But to my very great mortification I must confess, that, although the great men of the earth rejected him, the angels of heaven descended to hymn their new born Lord. The constellations of the firmament shewed forth the birth of Messiah. Eastern sages heard the proclamation of the stars, and came to the city of Bethlehem, to offer oblations to the incarnate source of life.

So very clear indeed are the Old Testament prophecies, concerning this affair, that the generality of the Jews were, at that time, in full expectation of the coming of Messiah, therefore it required great address sufficiently to blind their eyes, that they should not see, and know him when he came, to which purpose my speech was wonderfully adapted. “ You know, and all the holy rabbins know, continued I, that Messiah shall come in power and great glory; shall break the iron yoke of Roman servitude from off your necks, and exalt the throne of David, his illustrious ancestor, high above the thrones of the kings of the earth, giving to his happy subjects dominion and great glory, subjecting to your government all those who wish your destruction. Worthy assembly, said I, you have chosen the great Fastosus, as your president and director; hearken therefore to me, and I will shew you my opinion, concerning your expected Messiah, and his appearance among you. It is most probable, that, when he comes, he will be born of illustrious parents,

in the family of David, and when grown mature in years, you may expect to see meet in him, a combination of all great and good qualities. By his wisdom and prowess, he will rekindle the martial spirit of the Jewish warriors, leading the armies of Israel to glory and conquest, and his throne shall be exalted above all the kingdoms of the earth. You may therefore expect that when Messiah shall come to your deliverance, you shall see an illustrious prince, attended by a warlike retinue, breathing vengeance against your enemies. But can this be him? Could the Messiah, think you, find nobody but poor shepherds to be the publishers of his birth? More likely, if Jesus had indeed been the Messiah, he would have made choice of your reverences for his heralds. Can it ever be supposed my venerable rabbins, that an obscure person, attended by a few despicable fishermen, can have any legal pretensions to the vacant throne of illustrious David? Or can it ever be thought that the son of a Galilean carpenter, attended by a few of the riff-raff of the people, is likely to restore the kingdom to Israel?

Besides, continued I, let him be what he may, it would bring dishonor on the princes of Israel, should they submit to be governed by the son of a mechanic.

Who knows but the coming of Messiah may be yet more glorious, and ye shall see the heavens open over your heads, he shall appear in

the firmament guarded on right and left, by innumerable battalions of armed seraphs, with whom he may descend and stand upon the mount of Olives, before he shall make his triumphant entry into the holy metropolis of Jewry. Then shall he dispatch his flaming soldiers, with full commission to kill, destroy, and cause to perish all such stubborn Gentiles, who refuse to submit to the Jewish empire now become universal. Your enemies all destroyed, great shall be your felicity and glory, for he shall reign among you in righteousness, peace, and glorious prosperity, unto all generations.

To whom, my worthy rabbins, will he come, but to such a generation of righteous men as yourselves. Ye yourselves are witnesses of your own righteousness, and devotion. None say longer prayers, none give alms more publicly than you do. So great is your zeal for religion, that ye rob widows houses for the good of the church. So pious your example, that my life for it, it will be imitated by the clergy in after ages. Your wicked ancestors fell very far short of your piety, for they killed the prophets, and stoned them who were sent unto them ; but your reverences, so far abominate their murderous deeds, that you build and beautify their sepulchres. You may safely conclude, that you are the righteous generation to whom the Messiah will come. Thus I swelled their expectations so very great, that,

when the real Messiah was actually among them, they reviled him, as the worst of impostors.

INFID. The great Fastosus and me, having shewed our opinion, the devil Malevolus was humbly requested to speak his mind. And he by this time was in a transport of rage; boisterously cried out, "Away with him for an imposing villain! If he were the Messiah, would you ever find him coming out of Galilee? Search, and you will see that out of Galilee ariseth no prophet; neither can any good thing come from thence. Were I in your places I would rather be subject to the Romans for ever, than suffer this fellow to reign over me. I hate his person—I hate his attendants—I hate his laws and doctrines—And above all, I hate his pretensions to the crown of Israel.

It were low times with you indeed, if an obscure carpenter, should be exalted to the throne, to reign over the Lord's inheritance."

FAST. If I mistake not, it is time for us to attend our industrious subjects. Shall we meet here, to-morrow at noon, brethren?

ALL. Agreed, sir. We will meet.

DIALOGUE X.

All the DIALOGUEANS present.

As soon as the infernal gentry decamped, I went home and found our parish priest at my house ; I thought this a good opportunity of acquainting him with my adventure : but he concluded with the rest of my neighbours, that my brain was disturbed, and that those imaginary gentry were only the fruits of distraction. However, as I thought myself capable of judging between imagination and reality, I left the parson to his mistake, went to my closet to correct what I had taken down in the former part of the day ; got all ready by next day at noon, to listen to the sable gentry. Exactly at noon they came, for I found them exceedingly punctual one with another. As soon as they were seated on their ebony thrones, they resumed their discourse ; and Infidelis thus began.

INF. It happened that the venerable rabbins held another council, to assist at which the devils Fallax and Perfidiosus were invited. In this august assembly, the main thing to be considered was by what possible means, right or wrong, they might persecute and destroy Jesus of Nazareth from the face of the earth. The great

rabbins and doctors, by this time began to fear that, if some decisive step was not speedily taken, all the country would become Nazarenes. This induced them to apply to those worthy spirits, (who are known to be excellent contrivers) and fervently solicited their assistance. And as they are by no means bashful, they very soon gave the high sanhedrim satisfaction.

Venerable rabbins, said they, we are apprehensive; that it will be very difficult to accomplish any thing against this Jesus of Nazareth, unless we can stir up enemies against him, among those of his own household, and cause some who eat bread at his table, to lift up their heel against him; for you all know his conduct is perfectly unblameable. Now we have at no great distance a notable limb of the devil, trained up in all the mazes of deep deceit and treachery, fitted for such perdition. Him will we persuade to ingratiate himself into the favour of Jesus, and to become one of his train. When this is done, he shall act the traitor, and betray him into your hands, nothing doubting but you will then take care to destroy his life, how innocent soever he may be."

"Certainly we will, rejoined the high priest, for it is expedient that one should die for the people." Accordingly the devil was dispatched to this son of treachery, whose name was Judas Iscariot, who, being a plodding

covetous man, in hope of getting a bag of money, took his instructions from Perfidiosus, went and joined himself to the train of Jesus, and obtained a part in the apostolic ministry. In the mean time we and the auxiliary Jews, did all in our power to prevent the advancement of his evangelic kingdom, by bringing the person and ministry of Jesus into as much contempt as possible. We represented himself as a glutton, a drunkard, a Samaritan, a wizard; and in short every thing that was bad. His doctrine we represented as subversive of the law; notwithstanding we knew him to be holy, harmless and undefiled, separate from sinners; that he came to magnify the law, and make it honorable. Because his works were such as carried their own evidence with them, and which could by no means be contested, we persuaded many of the Jews, that they were performed by the power of Belzebub. Others, who were better informed, being stirred up by the devil Malevolus, out of pure malice fell in with the common cry, and defamed him as one who had intercourse with Satan; and thus they sealed themselves ours; as we need never fear losing a man after he is capable of such transactions.

IMP. And who were they chiefly, father, who thus acted the devil's part so perfectly as to sin unpardonably?

INFID. Not the vulgar who knew not the law, I assure you; but men of priestly rever-

ence, gentlemen in holy orders, gentlemen venerable for their erudition and literature; the doctors in divinity, the scribes of the law, the religious pharisees were the men, and their descendants have in every age been their humble imitators. It is unknown how much the devil has been obliged to gentlemen of the gown, and to scholiasts in general.

It happened in process of time, our friend Judas found an opportunity to betray him into the hands of the principal priests, for the goodly reward of thirty pieces of silver; for even Judas would not serve the devil for nothing. At the same time my son Slavish Fear, who is a spirit of gigantic stature, fell upon and routed all his followers, so that none of them remained with him in his last temptations. As soon as Immanuel was seized and fettered, they led him in triumph to prison and judgment, where our steady friends Hatred and Falsehood, were appointed witnesses against him in behalf of the common wealth. So very hard did they swear against him, that he was brought in guilty of death, as had been agreed on before hand. As soon as the jury of priests brought in their verdict, the devil Crudelis, and Pilate who sat judge, arose and gave sentence against him; which for its singularity I shall repeat.

1. That, the Jewish ploughers should make their furrows long and deep in his devoted flesh.

2. That, his face should be marred with shame and spitting.

3. That, his cheek should be bruised by the slavish hand of the barbarous smiter.

4. That, he should be delivered over, for further torment, to those who pluck off the hair.

5. That, in point of the greatest contempt, his temples should be torn with a mock crown of piercing thorns.

6. That, he should be crushed to the earth beneath the weight of the cross, to which he was to be nailed for execution.

7. That, in his extreme torture, he should have no drink, but the sourest vinegar mixed with gall.

8. That, in the most barbarous manner which devils, priests, and soldiers could devise, his mangled body should be stretched upon and nailed to the accursed wood. And,

9. As unworthy of either, that he should be lifted up betwixt heaven and earth, a spectacle to devils and men, and there hang till he was dead.

As soon as the sentence was denounced, the devil Malevolus cried out, "Away with him, —soldiers, away with him—come, let us crucify him, his sentence is by far too mild—away with the varlet to Calvary." So they led him away to crucifixion.

At the same time our infernal nobility were struck with amazement, at the seeming power

which man had gained over Immanuel; and great Belzebub, in the midst of his astonishment, thus addrest his senators, "Once was the memorable time, that we made such an attempt, to subvert the government of God, by resisting the power of Immanuel; but great was our defeat, and dismal our overthrow. Our designs were not only frustrated, but we ourselves in the height of our confusion, fiercely hurled from the resplendent summit of primeval glory into the yawning gulph of unfathomable perdition, where we are still reserved in these horrible chains, to the judgment of the great and terrible day. A day, the very thoughts of which make this noble frame of mine to tremble as the quaking asp. But how it comes to pass I know not, these earth-born sons of ours seem exceedingly to surpass us in power: For I saw Immanuel stand fettered at their bar, dumb as a sheep before her shearers, he opened not his mouth. I am much afraid there is some hidden mystery in it.—What is this?—My undaunted mind is not wont to misgive me thus!—What can this unusual tremor, which now invades my heart portend? I hate timidity—and yet I cannot help fearing, that this commotion of my intellects is ominous of some event fatal to our interest.

I cannot deem it possible that the God of heaven and earth would patiently submit to such indignities, had he not some ends to an-

swer by it, to which we at present are strangers. Often have I prophesied true ; but O ! may my prophetic mind be mistaken in its present timorous forebodings. Mean while, let us my infernal brethren, harden ourselves in despair ; for it is now long since Hope took wing and fled from these dreary mansions. Strong in fury and fired with revenge, let us quit ourselves like devils and avowed enemies of righteousness. As for me, I hold it good that instantly we fly to the assistance of our devoted friends the Jews. Having this unexpected opportunity, let us not fail to improve it to the best advantage ; let it not be owing to our negligence, if the state of Immanuel be not overturned. Let not us have the hell to reflect, that we omitted any thing which might tend to promote the interest of darkness.

Great Belzebub finishing here, and his motion being universally approved of, all the legions of reprobate angels, a few excepted who were left to look after the affairs of the damned, took wing for earth to assist at so very amazing an execution. Arrived at Calvary, they formed themselves into an invisible ring around the elevated cross, where, to their unspeakable astonishment and wonder, hung Immanuel the Maker of the world ; and you may be assured they did not fail, as far as it was in the power of fallen spirits, to torment his oppressed soul. Ay, ay, so successful were

we devils, priests, and soldiers that day, that no less was hoped for than a decisive victory over the Son of God.

But how shall I speak it ? To the everlasting mortification of the infernal peers, just as Immanuel was to all appearance ready to expire, on a sudden he exerted his mighty power, seized old Belzebub and dashed him against the cross, then casting him to the earth he so bruised the head of the serpent with his heel, that there is great reason to believe he will never recover as long as he lives. It would have grieved the heart of the very Crudelis himself, to see the abuse which our great and venerable parent received on that occasion.

IMP. Well, sire, I cannot but think how truly the prophetic mind of Belzebub foreboded his misfortune : But what were the rest of the chiefs adoining ? Why did not all the veterans flee to his assistance ?

INFID. A pertinent question indeed, considering by whom it is made, my son. But I assure you, we were never so greatly mistaken in our days as at that time. For when we thought ourselves sure of the victory, to our sad experience we learned, that Immanuel was strongest in death. For even when he was adying, he laid us all under the most perfect arrest : none of us could take one step, either backward or forward. but as he gave permission ; so that being spoiled of all our power, we could not help ourselves, much less the

afflicted prince. This done, he cried out with a voice which shook the very foundations of both earth and hell, "It is finished," and was then conveyed by Death into an invisible state.

This done, once more we thought the day our own ; but here I cannot omit that fearful stagnation of nature which happened then, and the set of new preachers which were introduced. For when all under our influences, had forsaken Immanuel, who was betrayed by one, denied by another, and forsaken by all his preachers; the indignant sun could not endure that sight, as if angry and ashamed at the proceedings of the sons of men, covered his face with a sable cloud and denied one smiling ray to delinquent earth, whilst his Lord was ignominiously crucified. As if it had been seized with uncommon tremor, the earth itself, fell into a fit of violent convulsions, the mountains reeled, the rocks rent, the graves opened, the dead arose, and all to preach the sufferings of the God of nature. An invisible hand rent the vail of the temple, that cloth of extraordinary texture, in twain from the top to the bottom, and a voice was heard to say, "The glory is departed from Israel, and now the most holy place is laid open."

Death having conveyed Immanuel to its lonely mansions, the resolute, though maimed Belzebub our great prince, recovered himself as much as was possible, his head being incur-

ably broken ; mustered his maimed forces, and went to the assistance of Death, if possible, to keep Immanuel fast prisoner in the silent tomb. Nothing doubting, but if this could be, we should render all that he had heretofore done and suffered, null and void. The better to succeed in this important enterprise, we sealed the door of the sepulchre and set a watch of faithful soldiers, instructed by the chief of the Jewish priests ; and still to make the security stronger, every fiend did his utmost to impose weights on the buried body of Immanuel, to prevent his resurrection from the solitary grave.

But to our eternal confusion, on the third day of his invisible state, he arose, shook himself from the dust, came to the door of the sepulchre, burst it open and laid hold on Death, who stood as centinel next to the door of the tomb, trampled him under his feet, and by main force wrenched from him his poisonous sting, that sad repository of all his strength. This done he said, “ Henceforth, monster, hast thou no power over the people for whom I have died.” Then he broke impetuously through all the lines of martial infernals, who stood in firm phalanx around the tomb ; seized the lately wounded chief, who was very ill with a fever in his mind, arising from his disaster upon Mount Calvary. He took the fiend, the great Belzebub, chained him to the axle of his chariot, mounted his seat, and rode tri-

umphantly through the gathering crowds of joyful saints, who on golden pinions descended from heaven in solemn strains, to hymn their all conquering and triumphant Redeemer.

O my friends ! my dear infernals, it must have pierced your hearts with the most poignant sorrow, to see him dragged in triumph through all the hosts of saints and angels, who fearless stood in blazing ranks to see the longed for solemnity ; and at the same time, to see our beloved friend Death lie gasping for life at the door of the sepulchre. Great was the confusion of the infernal brigades, when they saw their principalities spoiled, and Death and Satan so terribly handled : yea, so tremendous was their amazement, that to escape the avenging hand of risen Immanuel, they retreated even to the nethermost depths of hell, and his scattered disciples, again resorted to his erected standard. But the greatest disappointment and consternation was, when we understood that after all our diligence and hazardous exploits, we, with our auxiliary priests, &c. had done nothing, but what the hand and council of God, had pre-determined should be done ; that by our seeming victory over Immanuel, he had for ever subdued us under his feet ; and that all our hatred, envy and cruelty, was fully recompensed into our own bosoms ; now deeper damned than ever.

AVAR. Hah, father, these were troubles indeed, such as do not happen every day ; but

it is not for us to desist from tempting when our designs miscarry, then should we not act the part of desperadoes, such as we are.

INFID. Ah gentlemen, great was the cause of my dismay, for Immanuel gave such demonstration of his Messiahship, that all which was written in the prophets concerning him, was exactly fulfilled in his life and death; yea, so very striking was the evidence, that many cried, "Truly this is a just man," and others, "Truly this is the Son of God." Therefore I greatly feared that all the world would become believers in him, and consequently shake off my yoke. But I was much obliged to my good friends, the Jewish clergymen; for their reverences greatly befriended me, and warmly espoused my interest; exerted their utmost power to establish the throne of great Infidelis, and to destroy the early seeds of Christianity sown by Immanuel, and now beginning to grow.

Immanuel having, in opposition to all the powers of darkness, finished the work for which he came down to the earth; he triumphantly ascended to his native heaven, to the primeval embraces of his eternal father, and assumed all the ensigns of empyrean glory.

Soon after this the high festival of pentecost drew on, and as I formerly attended at Jerusalem, in the midst of many thousands, who, according to the law came up to worship upon that occasion, not only from Judea but from

nations very remote. I dreaded no harm at the hands of a few illiterate fishermen, having not been informed that any of the rulers, or of the scribes and pharisees, had believed in Jesus, and therefore was at no pains to prevent the multitude coming up to the solemnity as usual. But here was another shock my kingdom sustained; for Peter the fisherman, who so very lately like a dastard, impiously denied his Lord with profane oaths, now filled with the Holy Ghost, stood up in the midst and clearly proved that Jesus was the very Messiah, and upon this occasion played off the heavy artillery of Sinai on the consciences of my people, which was attended with success so fatal to me, that no less than three thousand were pierced through the heart at once and fell on the field of action. Now it was that my evil apprehensions were again alarmed, plainly perceiving that the artillery of the word was levelled against my person, and that the first end of the gospel was the subversion of my diabolical government. However I drew up all the forces which I possibly could, in the hurry of that surprise, and had just time to give one general discharge, my soldiers crying out as they gave the volley, "These men are drunken with new wine." It was but a poor opposition to doctrine so powerful I allow, but it was the best that could at that time be made, for we were obliged to retreat in much confusion, and leave the Christian fishermen masters of the field.

As soon as we were a little recovered from the disorder into which that unexpected misfortune had plunged us, I summoned a council of war, in which the self-righteous Jews were the principal, next to our infernal train. I myself gave special orders, that some method should be concerted effectually to destroy the name of Jesus: for, said I, "If we let them alone all the people will believe in their doctrine." In this council it was resolved, to raise an army of those who were the greatest adversaries to the name of Jesus, to whom orders should be given to kill, destroy, and cause to perish all who believed in this way, till the Christian religion should be banished from the face of the earth. This army was raised, and the command given to Saul of Tarsus, at that time a mighty zealot for us, and who for a season, made dreadful havoc of all that believed contrary to the faith of the priests; for it ought to be observed, that the opinion of the priests has been esteemed true orthodoxy, and the only faith, in all ages of countries.

But here another sad disappointment, and loss befel me, for as this same captain Saul, was on his march to Damascus, to fight a pitched battle with the Christians, it so fell out that Immanuel himself was taking a tour in the valley, to see how the pomegranates budded, and falling in with trusty Saul on his journey, unveiled his own personal excellencies to him and laid him under an immediate arrest. As

soon as he saw the beauties of Immanuel, he felt the most sincere esteem for his person, and conceived the most exalted sentiments of his friendship and love. Yea, he was even so much grieved that ever he had drawn his sword against him, that he renounced the service of Infidelis on the spot, took the oath of allegiance to Jesus, and thenceforward hated my person and government with the most perfect hatred; did what he could to overturn our state and subvert our government.

Immanuel having the most tender regard for Saul, gave him a new name written upon a white stone, appointed him one of his prime ministers, and sent him on an embassy to my subjects to negotiate a revolt from me.

You cannot conceive the astonishment the Jewish clergy were in, when swift winged Fame arrived and blowed it abroad in every street, that Saul, who was formerly so zealous for our interest, was now become a ring-leader of the sect of the Nazarenes, and was likely to do us more mischief than all who had gone before him.

By this time several of the Jewish rabbins, rebelled against me, and joined themselves to the Nazarenes, who now made it their whole business to go from place to place, exhorting my subjects to revolt, exposing my deformity and devilishness, to all they met with. O! those were trying times, for notwithstanding we had forces out against them in every quarter

of the world to impede their progress, the word of God by their means prevailed in such a manner, that it was beyond our power to suppress it: for if we burned one Nazarene, two more presently sprang up out of his ashes. Even Rome itself, then the metropolis of the world and seat of pagan virtue; Athens, where Minerva was said to have been trained up, were soon infested with this new doctrine, and very considerable numbers in them, durst oppose our government and dispute our title to empire. Even alleged that the wisdom of this world is foolishness with God, and that all pagan virtue is but dross and dung in comparison of the gospel of Christ Jesus.

However, to cut my story as short as may be; after many hundred thousands of the Nazarenes were slain, my subjects became weary of the war. By this time they saw, clearly that persecuting them to death, only served to increase their number and strength; So that if those restless devils, Malevolus and Crudelis, would have been quiet, they would gladly have dropped their weapons, and agreed to a cessation of hostilities with the Christians.

IMP. Little judgment as I am allowed to have of historical affairs, I myself have seen what effect opposition usually hath upon that class of people, for if in any place where my standard is most eminently elevated, there happen to be any of that sect, you shall find them

more fervent in their study of virtue and zealous in their opposition to me, than in those provinces where morality or civility preside. Ah, gentlemen, we have had trying times past over us!

INFID. Trying times indeed. For notwithstanding the fervent zeal of Malevolus and Crudelis, the many sore campaigns they had served so enervated their arms, that although their principles remained implacable, they were even obliged to sit down in despair of ever being able to extirpate the religion of Jesus from the world.

But my fertile brain soon produced fresh devices; seeing many of my temples forsaken, and my idols without mercy thrown to the pavement, I began to think of other expedients to impede the progress of Christianity. I laboured to introduce Ease and her handmaid Prosperity among the Christians, not without hope, that when they were full they would forget their God. The better to favour this deep contrivance, I persuaded the valiant Crudelis to scabbard his sword for a season, and leave the people of our hate to the possession of their tranquillity.

It was not long that this scheme had been put in practice, ere I began to reap the fruits of my wisdom, for Ease and Prosperity wrought more to my advantage, than all the excursions of the devil Crudelis. When they were at ease from the lash of persecution, they were

foolish enough to quarrel among themselves, grievously bit, and devoured one another, the cause of their strife for the most part being, who should be the greatest?

FAST. A very important question, much canvassed, but never as yet resolved. Had I been a clergyman instead of a devil, I had certainly been a great casuist in this part of school theology. Never was a point of doctrine more belaboured certainly than this, and never were people more divided in sentiments than about its resolution, even from the great church of Turkey down to the smallest dissenting congregation. The divines of the established church in Turkey stand stiffly to it, that Mahomet and themselves ought to preside over all the believing world. The doctors of France, Spain, and Italy, are as firmly persuaded that pre-eminence is due to none but his holiness and themselves; and that all who are not of the same opinion, are certainly in a state of damnation.

As for their reverences in England, though they will deny no honor to his popeship, which really is his due, they will submit to none as the leading priest but his Grace of Canterbury, and consider that church which they are the pillars of, as the purest establishment that the lower world can boast of. Others indeed there are who greatly question his Grace's right to preside, and therefore refuse to bow to his mitre and will have a pope of their own

choosing, resolving to be enslaved in their own way. Hence, although the reverend members of the associatesynod cannot in conscience submit to the corrupt governors of the kirk of Scotland, all of whom they have long since recommended to the care of the devil, much less can they bow to a metropolitan, whom they call the image of the pope, they can very cordially submit to the government of the reverend Mr Adam Gibb ; because they themselves had the pleasure of choosing him. That goes a great way. And hence it is, every society has its pope.—The venerable———of———at———submit for the same reason to the great———and the———of———to the Rev.———so that, it is not submission itself that is objected to, so much as the mode of it : for gentlemen will be submissive enough, may they but choose a pope for themselves. But remember this, whoever is chosen the pope of a party, is by his partizans always deemed the greatest. For instance, at the Foundry none is so great as the Rev. Mr John Wesley, sometime fellow of Lincoln college, Oxon. And at the———none ever preached or wrote like the great———D. D. author of———and of———and of———&c. &c. &c. But amongst them all, a very few are found, who consider Jesus Christ as the greatest, and who properly call him, Master.

AVAR. I thought Immanuel had settled that point long ago. Did not he establish

this rule for the observance of his disciples, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant?" Did not the divines abide by his determination?

FAST. No, Avaro. Quite the reverse: for the schoolmen will have it, that he who is chief shall be lord over his brethren; by these means they have annexed a certain degree of nobility to their religion, which Jesus never intended to be joined with his. But we hinder the reverend Infidelis proceeding with his story.

INFID. Those female fiends, the ladies Prosperity and Ease, as plenipotentaries for Belzebub made great proposals to them, and indeed they soon established kingdoms, principalities, and powers, of the Christian name.

Then were the Christians able to maintain themselves against their pagan neighbours my profest subjects. This I patiently bore, believing that the martial spirit of the Christians a little indulged for the present, would greatly make for our interest and the final establishment of my kingdom.

Those revered ladies, Prosperity and Ease, had not been long amongst them, ere many who bore the Christian name were desirous of coming to terms of agreement with me; but upon this express condition,

"That in the treaty of amity betwixt them and me, it should be stipulated that they still be called by the name of Christ, for it was now

become scandalous to bear the name of another." This request I thought reasonable enough, and that to grant it would be no very great concession on my part, therefore I readily agreed and the treaty was confirmed. It is an invariable rule with me, that it is not very material whether a man is called a Christian or not, provided I have but safe possession of his heart : for names do not change the nature of things.

This amiable fiend, lady Prosperity, rested not in her pleasing operations, till she had quite reduced the oriental nations to such a degree of reason, that they petitioned my personal return among them, and as my loving subjects returned to their allegiance. Having now secured the oriental, the splendid lady and me, undertook the conquest of the occidental church ; and, the better to succeed in our enterprize, we fixed our abode at Rome, famous both for ancient and modern paganism. As for me, I knew it was necessary I should remain incognito, till a fair opportunity should offer for my emerging out of darkness : but my lady Prosperity decked herself in her richest attire, and openly resided among the Christians, who were so ravished with her excellent beauties, that he was deemed the most happy man who could prevail with her excellency to take up her lodging in his house. Her ladyship you know, is not to be won by every one who addresses her ; here she acted according to pre-

vious instructions, and made free with the bishop's house, as best suited to our purpose.

Wonderful were the works which she performed there; for at her first arrival the bishop was no more than a plain honest man, having but one congregation in his diocese; but first she created him, Reverent; then, His Lordship; then, His Grace; and after that, His Holiness, &c. Indeed the vast dominion and immense revenues which she conferred on him, so swelled the haughty prelate, that, not contented with the honors then possessed, he claimed dominion over all as the father of the whole world. Even this was short of giving content, unless he should also reign over heaven and hell; therefore he hath seized the gates of both, and lets in and out just whom he pleases. Nothing short of arrogating to himself the prerogatives of the Almighty, could satisfy his ambition, such as his holiness, infallibility, supremacy, &c. The devil himself never aimed at higher things. In the mean while her ladyship, at her leisure hours, waited on those who were of any account among the Christians, who for the most part had nothing of Christianity but the name. Some indeed were firmly attached to Immanuel, who could not be bribed even by her largest offers; but their number was comparatively small. Seeing the progress which Prosperity made, they went about the streets complain-

ing in some such words as these : “ This harlot Prosperity will be the ruin of Christianity.”

In process of time I was sent for to the bishop’s court, he being entirely reconciled to me. The worthy prelate received me with all the reverence due to my person, and laid before me a beloved scheme which he had designed, and of which he desired my opinion.

Having maturely digested his plan, I replied, “ Worthy and self-adoring sir, has your holiness power sufficient to defend your deityship providing your divinity should be called in question ?” To which his holiness. “ Yes, yes, yes, I have—I have—There are several potent princes, who will conspire to make me omnipotent. They will spend their substance—depopulate their dominions—destroy their bodies, damn their own souls, and the souls of their subjects, in defence of my godhead.—There are many wise priests also, who will contribute all their wisdom, for their own emolument, to make me omniscient or infallible.” Having such an agreeable account of his holiness’s affairs, I resolved all his scruples at once : for thus I addrest him. “ Most subtle of all the priests, if thus you are supported, I think all things go very favourably. Therefore lose no time in publishing to the world your excellent scheme of divinity. Let it be proclaimed that henceforth you are no longer man.”

IMP. His holiness was in the right of it to

disclaim humanity. What mortal man was ever endued with such qualities as are his? What mere man was ever infallible? Not Peter, he fell low enough. Infallibility is an essential attribute of Godhead, and his holiness being possest of that, must needs be God. What man ever did, or ever will reign with despotic power over all the priests and princes of the earth putting down one and exalting another at his pleasure, like his holiness. It is by him that kings reign, and princes decree judgment, and not by the Almighty as formerly. Therefore his holiness can be no mortal man. And yet a mortal god is a strange sort of character.

INFID. The great priest thanked me for my good advice, secretly renounced the name of Jesus and swore allegiance to me. Called for Fallax, whom he chose for his scrivener, and Perfidiosus whom he appointed secretary. Then with all convenient speed, issued forth an edict, in which it was declared,

1. That the word of God is no longer of any force, to decide religious controversies; but that the bare word of his holiness at Rome should determine in every case.

2. That no man henceforward should dare to search the scriptures, contrary to the resolution of the apostolic chair; the Bible being condemned as a book full of heresy and protestant tenets; containing many things pernicious to the souls of men, and very derogatory from the honor of holy mother church.

3. That the pope's bible, or canons, decrees, and legends, are to be held as the only rule of faith and practice, exclusive of all others under pain of eternal damnation.

4. That God, who made heaven and earth, hath no longer power to save or damn any man without the pope's permission; and that the infallible bishop of Rome would save and damn whom he should think proper.

5. Notice was given to all whom it might concern, that the free pardons were already all expended. So that a former proclamation made from another quarter, which held forth nothing but free pardons, is to be held null and void; and that in future no man may expect pardon, unless the full price is paid into the hand of a faithful priest, as delegate of his holiness.

6. That the Holy Ghost is to be deemed incapable of the work of sanctification; all the souls he hath undertaken to cleanse, having been found with many spots upon them, before they passed through his holiness's furnace hereafter to be named.

7. Advertisement; That his holiness the pope has, at great expence, obtained a very large quantity of the most purifying fire in hell, together with a battalion of the most skilful furies of the pit to work the flames, both of which he hath placed in limbo, alias purgatory, where for a proportionable sum promptly paid unto one of his holiness's vassals, or priests, any

catholic spectre shall be burned as white as a bishop's band.

8. The better to encourage this branch of priest-craft, it was declared that no case is quite desperate, but that of those who abide by the Bible as the only rule of faith and practice.

9. It was declared, that the Almighty has no longer any power to support princes in their sovereignty, that power having devolved upon his popeship; who for the future would exalt or debase princes, as they proved steady or unsteady to his interest.

10. It was enacted, that no man should in the least call in question the pope's divinity, his supremacy, and infallibility, and every person thus offending should be deemed an atheist, an heretic and traitor, and as such should be destroyed.

Now, my brother, having thus far carried on my history, let me beg you to recite some part of yours.

FAST. With all my heart, brother, but it must be to-morrow morning. Our time is now spent. Business must be attended, or it will wither and decay.











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